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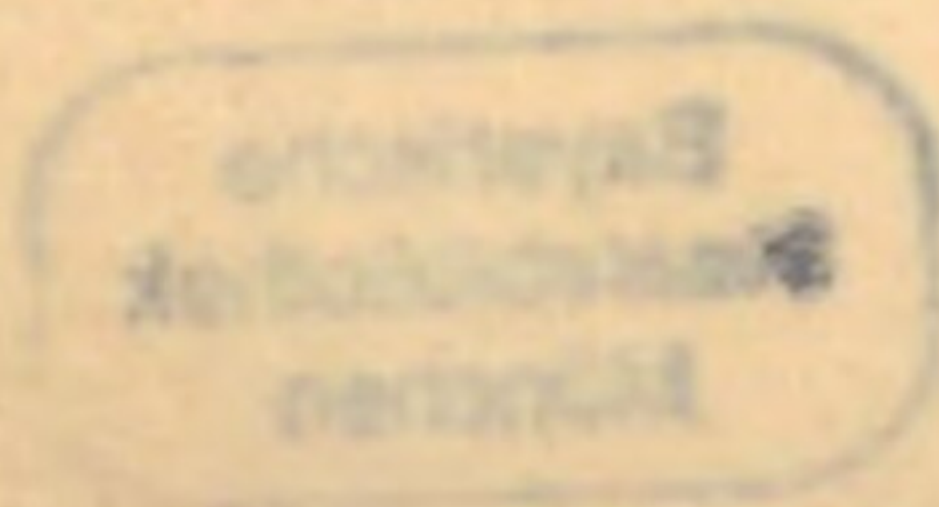
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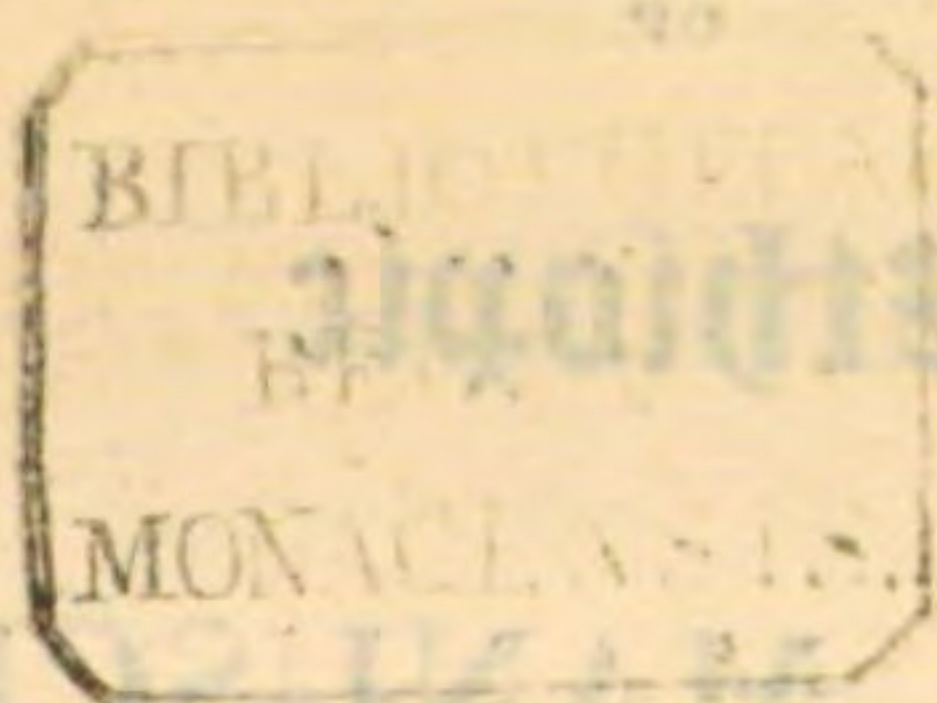
BIBLICAL MANUSCRIPTS

*A Monsieur Stapper
de la part de l'aut*

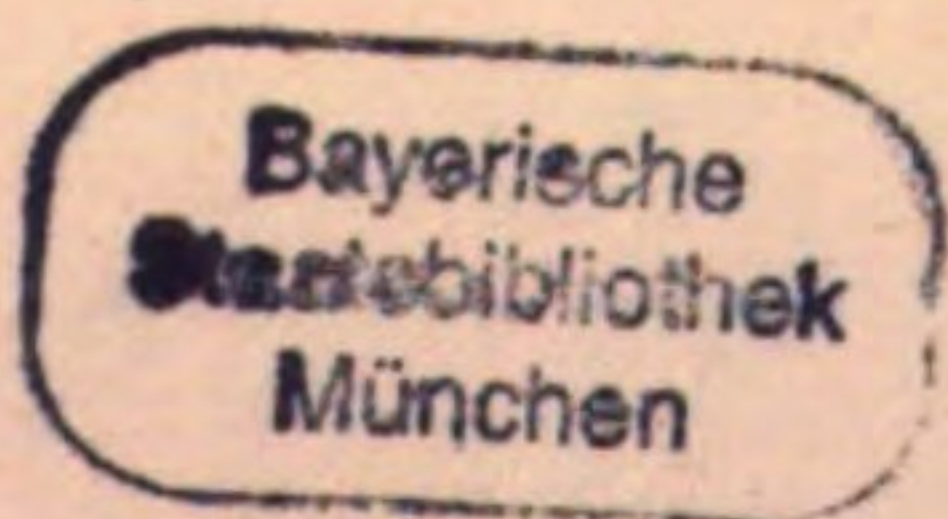
CATALOGUE
OF
Ethiopic
BIBLICAL MANUSCRIPTS.



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BIBLICAL MANUSCRIPTS



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A CATALOGUE
OF THE
Ethiopic
BIBLICAL MANUSCRIPTS
IN THE
ROYAL LIBRARY OF PARIS,

AND IN THE
LIBRARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY;

ALSO
SOME ACCOUNT OF THOSE IN THE VATICAN LIBRARY AT ROME.

WITH
REMARKS AND EXTRACTS.

TO WHICH ARE ADDED,
SPECIMENS OF VERSIONS OF THE NEW TESTAMENT
INTO THE
Modern Languages of Abyssinia:

AND A
GRAMMATICAL ANALYSIS OF A CHAPTER
IN THE
Amharic Dialect:

WITH FAC-SIMILES OF AN ETHIOPIC AND AN AMHARIC MANUSCRIPT.

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M DCCC XXIII.



ON
ETHIOPIC MANUSCRIPTS,

&c.

THOSE various inflexions of a common original language, known by the appellation of the Semitic Dialects, have afforded most valuable materials for the purposes of Biblical criticism. Whether they be all derived, immediately or remotely, from the Hebrew, has been matter of controversy; that they all bear a near affinity to it, is certain. The resources that they thus present have been applied with singular ability and success to the elucidation of the Hebrew Text; and the wonderful collection of their remains, to which the works of Walton and Castell have given access, is no less an honourable memorial of its compilers, than a rich field for the exertion of living genius. Of these dialects, the Ethiopic is, in some respects, the farthest removed from the primitive stock. The form of its characters, the direction in which they are written (from right to left), and the syllabic power which each of them possesses, are circumstances of themselves sufficient to give it a distinctive peculiarity.

Its derivation from the parent stock is thus traced by Schultens :

“ Dialecti linguæ Hebrææ sunt tres principes præcipuæ, vel compendiosiùs, duæ; Aramæa et Arabica. Sub Aramæa duo rami, Chaldaica et Syriaca dialectus, quæ ambæ passæ sunt magna damna et non nisi in reliquiis ad manus nostras pervenerunt. Alter ramus multo copiosissimus et ditissimus, quique etiamnum pristina puritate viget et viret, est dialectus Arabum. Sic ergo quatuor existunt rami majores unius stirpis primævæ, Hebraica nempe dialectus, Chaldaica, Syriaca, et Arabica. Hisce tanquam minus principales a latere accedunt dialecti Samaritana et Æthiopica : Samaritana quidem Hebræo-Aramæa, Æthiopica etiam

Hebræo-Arabica; harum non adspernandus quoque usus, quamvis quod ad copiam et utilitatem præcedentibus multum cedant."¹

The materials afforded for prosecuting the study of the Ethiopic dialect have not, indeed, been very ample. The Psalter, with the Song of Solomon, the Book of Ruth, four of the Minor Prophets, and the New Testament, are the only parts of the Sacred Writings, and, in fact, the only compositions of any importance, which have ever been printed in this language. And the New Testament, published first at Rome in a separate volume, and afterwards inserted in Walton's Polyglott, abounds with typographical and other more serious errors. (See Ludolf's *Historia Æthiopica*, Lib. III. c. 4. § 7. and Comment. p. 297.)

The labours, however, of the truly learned and indefatigable Ludolf, have developed the structure of the dialect, and given to its Grammar and Vocabulary a clearness and consistency which could scarcely have been anticipated. Nor did his researches stop at this point. The language with which he was occupied, had, in process of ages, fallen into disuse in Abyssinia, its former country, and was now the language only of books and of learned men. Its place had been supplied by two principal dialects, the Tigrè and the Amharic; of which the former approached the nearest to its original source, and the latter had departed from it into many deviations. To the latter this laborious Scholar applied himself, encouraged by the aid and presence of an Abyssinian, whom he had met with at Rome, and whose confidence and gratitude he had by his kindness acquired; and without any written work, and with no other assistance than the imperfect Vocabulary and rude attempts at explanation of his unlearned instructor, he succeeded in completing an Amharic Grammar, accurate and comprehensive, and a Lexicon of no inconsiderable extent. And as he appears to have exhausted all the resources which he himself possessed, and very few fresh ones have since been brought to light, the literature both of the Ethiopic language and of its offspring the Amharic, remained for a long period in the same state in which his last publications left it.—Attention was at length

(1) From the Prolegomena to an unedited work of Schultens, entitled "*Stricturæ ad Origines Hebræas*," some MS. copies of which were brought to this country, and sold by one of his scholars, after his death. It is mentioned in the Preface to Parkhurst's *Hebrew Lexicon*. The copy of which I have been permitted to make use, is in the possession of E. N. Thornton, Esq. of Kennington.

drawn to it again: it has been employed by Biblical Critics for the elucidation of points connected with the cognate dialects; and from our own country some valuable and extremely curious pieces have been given to the world, by the labours of the learned Dr. Laurence, Professor of Hebrew at Oxford, and now Archbishop of Cashel. The talents of Professor Lee of Cambridge have also been recently brought to bear upon this point; and the results that may be expected from their application to it, the experience afforded by the success of his past exertions will best indicate.

But while things were thus in progress, circumstances occurred that opened a wider field than ever for the cultivation of this dialect; and opportunities have been offered, which the great Ludolf, in his anxious wish to bring the work nearer to perfection, earnestly desired to see, but never saw. The attention of the British and Foreign Bible Society has been drawn to the scarcity of copies of the Scriptures in the Church of Abyssinia, and means have been most unexpectedly and providentially put into their hands for supplying this want.

Their first experiment was to send out an edition of the Psalter, printed from Ludolf's corrected text. It was well received; and a letter was addressed on the occasion to Mr. Salt, British Consul at Cairo, by Tecla Georgis, King of Abyssinia, expressing the gratitude of his people, and containing some remarks upon the types and other details of the work, an attention to which might render a future edition yet more acceptable. A fac-simile of this letter, in the Ethiopic Language, may be seen in the Appendix to the Sixteenth Report of the Bible Society. While things were in this state, an acquisition was made by the same Society, of the utmost importance, and most providentially seasonable. It was no less than a version of the ENTIRE SCRIPTURES into the AMHARIC Dialect, just completed at Cairo, by Abu Rumi, a native of Abyssinia, under the superintendence of M. Asselin, French Consul in that city. For various particulars relating to this work and its history, which it is not necessary here to detail, the reader is referred to the very interesting recent publication of the Rev. W. Jowett², entitled 'Christian Researches in the Mediterranean' (p. 197, &c.) Suffice it to say, that so far as it has been examined by Professor Lee of Cambridge, and so far as my

(2) This gentleman negotiated in person the purchase of the MS. It is at present deposited in the House of the British and Foreign Bible Society.

own attempts have enabled me to judge of it, it seems to agree with the grammatical rules of Ludolf to a surprising degree of accuracy, and to be, in general, a very faithful representation of the original text. A specimen of it is given below, in the Appendix.

So great a treasure being thus acquired, it was resolved that it should not be unemployed.—The Four Gospels were considered the best specimens of the work that could be printed, to try its reception and its adaptation for general use. The types which had been formed by Ludolf himself were procured from Germany, and various characters were altered, under the direction of Professor Lee, to a nearer imitation of Ethiopic calligraphy. The impression is at the present moment actually in progress.

We are now brought more immediately to the subject of these pages. It was judged on all accounts expedient to publish at the same time with the Amharic work just mentioned, the same portion of the Scriptures in the ancient Ethiopic. The text then of the New Testament being, as it has been already observed, extremely faulty, the first object was to search for some other more correct. The only MS. of importance, or at least, easily accessible, in England, was one of the Gospel of St. John, brought from India by the late Dr. Claudius Buchanan, and deposited in the Public Library of the University of Cambridge. This was collated: it was found to differ from the printed copy in almost every verse; and its readings were far more conformable to the rules of orthography and syntax, and to the idiom of the language, than those of the edition in question. To obtain the same advantage for the other Gospels, it seemed necessary to extend the research; and the stores of the Royal Library at Paris presented an obvious point of examination. With this object in view, I proceeded to Paris in the spring of the present year (1822), and met with every facility and accommodation that I could desire in the prosecution of it.

Of the Ethiopic MSS. existing in this Library, Ludolf has given some account in the Commentary on his Ethiopic History, and in his other works; and the same which he mentions remain there to this day. But he adds, that there existed a valuable collection in the library of the Chancellor Seguier (afterwards bequeathed to the Monastery of St. Germain des Près), of which also he drew up a catalogue: but these he

was not allowed to consult, nor was he even permitted to retain a copy of the list which he had himself compiled. At present, this collection has been transferred to the Royal Library, and I was permitted, under more liberal auspices, not only to inspect the catalogue, but to enter upon the most free examination of the MSS. themselves. And I cannot but take this opportunity of recording the kindness that I uniformly experienced from M. Langlès, Conservator of the Oriental MSS. in this establishment, and the facilities which he afforded me in the course of my operations; such facilities, indeed, as I should not have presumed to solicit, had they not been voluntarily offered. For my introduction to this Gentleman I was indebted to M. Kieffer, Professor of the Turkish language in the *Collège de France*, whose services in the encouragement of every literary and of every benevolent enterprize, both by personal exertions and by his influence upon others, are well known and duly appreciated by numerous friends both in France and in England.

But to return to the Royal Library.—The following is a complete list, so far as I have been able to discover, of all the Ethiopic MSS. existing in this magnificent repository.¹

I. *Entered in the printed CATALOGUE of the ROYAL LIBRARY.*

i. Gospels of St. Matthew and of St. Mark (Ludolf. Comm. in Hist. Æthiop. p. 299.)

ii. "Tractatus de Divinitate," &c.

iii. "The Book of the Mysteries of Heaven and Earth," copied by Wansleb.

iv. An original MS. of the above work, which was once supposed to contain the book called The Prophecy of Enoch. (Ludolf. Comm. in Hist. Æthiop. p. 347.)

(1) Walton says, that a copy of the entire Old Testament, in Ethiopic, existed in France in his time, and he was promised the use of it; but it was unfortunately lost or concealed at the time when he wanted it, so that he never had any benefit from the offer. Whether it has been since recovered, or brought to light again, I know not. His words are, "Habuit doctissimus Gaulminus in Gallia universum Vet. Testamentum Æthiopicum, quod ope D. Bigo, viri undequaque doctissimi, consecutus essem, nisi quod exemplar ipsum Serenissimæ Reginæ Suecorum commodatum et in ipsius Bibliotheca repositum, fortuito an fraude alicujus nescio amissum, haberi non poterat." Prolegom. in Bibl. Polygl. Londin. Cap. XV. Sect. 10. n. 1.

- v. Letter of Adam Segued, King of Abyssinia.
- vi. A MS. copy of the "Institutiones Linguae Chaldaëæ s. Ethiopicæ" of Marianus Victorius.
- vii. The Vocabulary of Gregory the Abyssinian (see Ludolf, Pref. in Lex. Amhar.), Ethiopic (or rather, Amharic) and Italian.

II. *Referred to by LUDOLF (Comm. p. 299) and entered in the CATALOGUE of MSS. transferred from the LIBRARY of St. Germain des Près, to the ROYAL LIBRARY.*

- 18. The Four Gospels.
- 19. Id.
- 103. The Gospels of St. Matthew, St. Mark, and St. Luke; with Hymns, Lives of Saints, &c. (The leaves have been transposed in binding.)
- 212. The Epistles of St. Paul.
- 509. Id.
- 245. The General Epistles.
- 658. Id. with a Liturgy, &c.
- 659. Id. with the Commencement of the Epistle to the Hebrews.

[The above contain the whole of the New Testament, with the exception of the Apocalypse.]

- 512. The Book of Genesis.
- 230. Parts of the Books of Job and Daniel.
- 237, 238, 270, 517, 518, 519, 671, contain each the Psalter; with the Song of Solomon, and usual Hymns appended.
- 510. The Song of Solomon, with a Liturgical Service.

The above are all that contain portions of Scripture. The following are also Ethiopic, and consist of Lives of Saints and Patriarchs, Accounts of Miracles, Forms of Devotion, and other similar pieces; viz. Nos. 213, 216, 258, 344, 345, 346, 347, 511, 511 bis, 521, 522, 523, 524, 525, 657, 660, 661, 662, 663, 664, 665, 666, 667.

Before we proceed to any more particular remarks, it may be as well to exhibit an account of the Collections in the Vatican, and in the Library of the British and Foreign Bible Society.

Of the Ethiopic MSS. in the Vatican, Ludolf gives a list (Comm. in Hist. Æthiop. p. 299), stating his belief that all those which had existed in the Abyssinian Convent at Rome, had been since deposited in this collection. He enumerates the following copies of the Scripture, or parts of it.

- | | |
|----------------------------------|------------------------------------|
| 1. The Pentateuch. | 9. The New Testament. |
| 2. Joshua. | 10. The Four Gospels. |
| 3. Judges. | 11. The Epistles of St. Paul and |
| 4. Ruth. | St. Peter. |
| 5. I & II Samuel. | 12. The Epistles of St. Peter, two |
| 6. I & II Kings. | of St. John, that of St. Jude, and |
| 7. Isaiah. | that of St. Paul to the Hebrews. |
| 8. Psalter, with the usual Hymns | 13. The Apocalypse, with the |
| appended. | Office of the Virgin. |

At the end of a copy of the work just cited (the "Commentarius in Hist. Æth.") in the Royal Library, a MS. note is added in Ludolf's own hand-writing, under the title of "Miscellanea varia pro futura fortassis editione;" which note is as follows:—

"De libris Æthiopicis in hospitio Habessinorum Romæ repertis sequentia ad me scripsit Heinricus Wilhelmus Ludolfus.

"FOLIO.

"1. Octateuchus: nim. Quinque libri Mosis, libri Josuæ, Judicum et Ruth. In fine extat: 'Orate pro iis qui mihi laborarunt in hoc libro, et pro me Isaaco¹ qui eum vobis Hierosolymis degentibus dedi.' *Hunc tomum descripsi*, p. 298.

"2. Quatuor libri Regum. Bene est compactus in corio rubro, et Rex Amda-Tzion, cujus nomen regni Gebra-Meskel², eum Hierosolymas misisse dicitur.

"3. ሲፋጃ: Cui præmissa est Epistola Regis ሐርሐ:የዕቆብ:

"Diversi quaterniones incompacti.

(1) "Iste Isaacus rex esse videtur qui hunc tomum Hierosolymam misit, ut Gregorius mihi indicavit. (p. 298. § 6.)"

(2) "Is quoque ibidem nominatur."

“ QUARTO.

“ 1. Esaias. Post finem cap. LXVI. incipit alius liber vocatus **፬ ር፯**
ተ፡አሳደዖስ፡ et postea quædam Esdræ.¹

“ 2. Undecim Prophetæ minores—Deest Hoseas.

“ 3. Tenuis liber qui videtur Liturgia, incipit enim: ‘Oratio quando sacerdos induit vestimenta sacerdotalia.’

“ 4, 5. Duo volumina. Unum in charta pergamena, et alterum in charta communi; quod hic Romæ tempore Urbani VIII. transcriptum dicitur; ‘Organon Dinghil’ mihi videntur; posterius enim ita concludit:

ተ፭፻፳፱፡በጊዮ፡አር፯፻፺፡፡

“ 6, 7. Duo libri Precum.

“ Diversæ schedæ multos characteres Amharicos continentes.

“ Psalterium in majori octavo.

“ In 12mo. Duo libri Precum, maximam partem ad B. Virginem directarum.

“ Alii tres libri in 12mo. ejusdem argumenti.

“ In Bibliotheca Florentina tria MS^{ta}. Æthiopica inveniuntur.

“ 1. In folio, volumen satis magnum, quod **ሴ፯ደስ፡** existimo. Post aliqua folia Canones Clementini; deinde rubris literis scriptum erat **ዝንቱ፡ሴ፯ደሳተ፡ወቀ፯፻፡ዘበተር፯፻፱፡ዘአገዚአብሔር፡ዘደደሉ፡ለክርስቲያን፡፡** Deinceps Concilium Cæsariense; deinceps, **ሴ፯ደስ፡ሠልሰ፡አለ፡ተጋብኡ፡በገንገራ፡፡** Deinceps **ሴ፯ደስ፡ስርድቆ፡፡** Deinceps, **ሴ፯ደስ፡ዘመ፯፻፱፡አንጾኪያ፡፡** In fine, ‘Trattato contra quelli che negano la resurrettione’ (ita scriptum erat) et, ‘Computus Temporum Abessinorum.’

“ 2. In folio minori, Epistolæ Paulinæ.

“ 3. In 12mo. liber satis crassus, eleganti caractere exaratus: in frontispicio libri aliquis scripserat, ‘Preghiere incantatorie degli Abessini.’”

(1) The MS. from which Dr. Laurence published his “Ascensio Isaiæ Vatis,” seems to have had exactly the same contents, and the “quædam Esdræ” here mentioned, proved to be the fourth Book attributed to that Prophet in the Vulgate, or the first, according to the Ethiopic Version.

In the LIBRARY of the BRITISH and FOREIGN BIBLE SOCIETY, the following ETHIOPIC and other ABYSSINIAN MSS. are deposited.

- i. The Pentateuch and three following Books (the Octateuch).
- ii. The Psalter, with the Song of Solomon, &c.
- iii. Parts of the Gospel of St. Matthew and St. Luke. (St. Luke is now complete, the parts deficient having been supplied by a copy taken from the Parisian MS. No. 18.)
- iv. Gospels of St. Matthew and St. Mark.
- v. Gospel of St. John.
- vi. Gospel of St. John.
- vii. Gospel of St. John.
- viii. The Apocalypse.
- ix. Scripture Songs or Hymns, usually appended to the Psalter.
- x. A Fragment, in Amharic.
- xi. Devotional Pieces, called "The Hymns of Jared."
- xii. THE ENTIRE SCRIPTURES, IN AMHARIC.
- xiii. The Gospels of St. Mark and St. John in TIGRÉ, in English characters.
- xiv. The Gospel of St. Mark in Amharic, English character.

The Thirteenth Article comprehends two MSS. written by the late Mr. Pearce, who translated the two Gospels there mentioned into the Tigré dialect, with which he was familiar. To those acquainted with "Salt's Travels in Abyssinia," the name of Mr. Pearce will be well known. He had resided some years in a part of the country where the Tigré was spoken, and, as a spoken language, understood it well; though entirely unacquainted with the written character. He has, therefore, expressed the sounds with which he was familiar in an English handwriting and orthography, and to the Ethiopic Scholar the effect is not a little amusing. Instances frequently occur of as great deviations from the correct form, as would be exhibited if we should represent the French words '*Il faut que,*' by the combination '*Elfoker.*' On examining, however, and representing in their proper characters, some portions of this work, the resemblance between the Tigré and the ancient Ethiopic

becomes most striking, and much nearer than could have been at all expected. A specimen is given below, in the Appendix, and for another of the same description we must again refer to Mr. Jowett's valuable work (*Christ. Res.* p. 206). Mr. Pearce is unhappily now no more. He died in Egypt, while preparing for his return to England.

No. xiv. contains the Gospel of St. Mark, written out in the same manner, and by the same translator as the foregoing, in the Amharic dialect. With the specimen of Tigré below, will be found two versions of the same passage, in Amharic, one from this translation by Mr. Pearce, the other from that of Abu Rumi.

I forbear to offer any remarks upon the grammatical structure of these dialects, as such observations would be necessarily concise and imperfect at present, and would afford little more assistance than may be obtained from the works of Ludolf.

In returning from this digression and concluding the Catalogue of MSS., it is proper to observe, that the greater part of those in the Bible Society's Library were lately purchased at Paris, from a private source. They were the property of an able Orientalist, M. Marcel, formerly Director of the Royal Printing Office.

In the Royal Library, my attention was, of course, principally directed to those MSS. which contained the Gospels or parts of them. It is not the place here to enter into any extended investigation or collation of their contents; which would be indeed only to anticipate what may be much more easily and effectually accomplished, when the projected edition shall have been completed. The only object proposed is, to make a few remarks on the general state of the texts which these volumes respectively exhibit, more especially as far as regards the identity or difference of the versions which they represent, and to give some of the notices occurring in them which indicate their dates, the possessors through whose hands they have passed, or the purposes to which they have been severally applied.

Ludolf states his opinion (*Comm.* p. 297) that there were two different Ethiopic Versions of the New Testament, and that copies taken from such differing versions still exist. He observes, that instead of **ወተ**: "maritus ejus," in St. Matthew i. 18, according to the printed text, we

find in MS. No. i. of the Royal Library ሄሐረሃ: "sponsus ejus;" and in one of the MSS. of St. Germain's ሞተ: is erased, and ሄሐረሃ: substituted for it; being, as is probable, a more modern reading. Again, that the words of Christ on the cross, "Eloi, Eloi, lama sabachthani?" are differently written in two of these same MSS. of St. Germain's; one of which represents the same reading of them as is found also in the MS. No. i. Such discrepancies as these, however, appear by no means sufficiently marked to give just foundation for the opinion of two different versions. Ludolf observed others also (Commen. p. 299), and many certainly exist; but whether they are sufficient to lead us to this conclusion appears to me yet questionable.

The MS. of St. Germain's, No. 18, seems to present the best readings; and from other circumstances hereafter to be mentioned, appears to be an authentic copy of the received text. From this copy, No. 19, which is also ancient and bears marks of authenticity, differs, especially in passages which present any little difficulty, and are not merely historical. No. 103 is more modern, and agrees rather with the latter copy than the former. The MS. of the Bible Society, No. iv, though written in an extremely ill-formed character, and bearing no favourable marks as to its origin, exhibits a very good text, and agrees very generally with MS. St. Germain, No. 19. The same Society's MS. No. iii, though a much fairer copy, written in a bold hand, in columns, folio, like those of St. Germain's, is not equal in accuracy: the discrepancies, however, which it presents from MS. St. Germain, No. 18, are not of great importance. The state of the text in MS. No. i. of the Royal Library, seems to have tended most to decide Ludolf's opinion respecting the existence of two versions. He says (Comm. p. 299): "*Evangelia Matthæi et Marci in Bibliothecâ Regis Galliæ extantia plurimum differunt ab impressis, ut vix versus unus cum altero conveniat; nam paraphrasis magis est quam versio.*" And an observation to the same effect is found also in the Catalogue of MSS. prefixed to his Ethiopic Lexicon. It does not, however, differ more, so far as the sense which its readings exhibit is concerned, than No. 19. St. Germain from No. 18. What gives it the appearance of a loose and paraphrastic translation is, that it contains so many repetitions, continually representing the same phrase by two

different expressions immediately succeeding each other: and when these are not connected together by the requisite intermediate particles, of course a great confusion is introduced. I collated part of the Gospel of St. Matthew in this MS. with the Bible Society's MSS. No.iii. and No.iv.; and the observation of a very curious circumstance was the result. The texts of these two latter MSS. vary; and I found that in almost every instance where they give different readings of a phrase, both those readings are inserted in the MS. of the Royal Library, even when they only have different forms of the same verb.

Whether, then, these two copies represent two different versions, and the MS. of the Royal Library be compounded of both, may be a question: for it can scarcely be supposed that the Copyist had these two identical MSS. under his eye, and has thus recorded what are simply the variations of two particular copies. At the same time, such discrepancies are found to exist between any two of the MSS. compared together, and between those again and all the rest, that it will be extremely difficult to assign which version (supposing there to be more than one) any particular copy is designed to represent. For instance, No. iv and No. 18 agree so nearly together, that they must certainly be considered as having the same text; and according to what we have been just observing, No.iii is supposed to exhibit a different one; but when this same No.iii. came to be more accurately compared with No. 18 in a different Gospel (that of St. Luke, not contained in No. iv.), its differences were found to be not at all material; and, though numerous, perhaps not more so than those cases in which No. i, instead of combining the two supposed versions, gives readings different from either.

But the question of the existence of two versions did not seem to me precisely the point of greatest importance in the objects to which the Bible Society are directing their views. My aim, in acting for them, was to obtain a text, which, while derived from genuine Ethiopic MSS., and therefore likely to prove acceptable to the people for whose use it was destined, should, at the same time, approach as nearly as possible to conformity with the sacred original. To the point in question, considered as an inquiry of criticism, I paid no peculiar attention; and the researches that I made, were solely in pursuit of my own immediate object. The above

remarks, then, arise only from such collations as the course of that pursuit led me to undertake. To investigate the subject fully would require a more minute examination. Should the existence of two different versions be satisfactorily disproved, the supposition of two different standard editions, or "recensiones," to use Griesbach's term, might then be resorted to; and the difficulty of classifying MSS., and discovering to which of such "recensiones" they are to be referred, cannot be more strongly exemplified than in the uncertainty which even the labours of the great Critic, just mentioned, have left upon this very point with respect to the Greek text of the New Testament.¹

Without professing, then, to have entered with the requisite diligence upon a subject which demands so much sound judgment and patient perseverance, I shall merely attempt to confirm or illustrate what few remarks I have already offered, by some examples.

The difference between No. 18 and No. 19, I have found more fully exemplified in the introduction to the Gospel of St. Luke, than in any other passage.

St. Luke i. 1—4. in No. 18.

አስመ፡ብዙኝ፡አለ፡አንዙ፡ወጠኔ፡ይገበሩ፡ወይምሀሩ፡በእኝተ፡ገብ
ር፡ዘአምኔ፡በላዕሊኝ፡በከመ፡መሀሩ፡አለ፡ዋይምኝ፡ርእዮቶ፡ወተል
እክወ፡በቃሉ፡ወረተሀኝ፡ሊተኝ፡እትልወ፡አምጥኝቱ፡ወአጠይቆ፡ለኹ
ሉ፡በበ፡መትልወ፡እጽኝ፡ለከ፡ሀዚከ፡ቴወፋሊ፡ለኣኝዜ፡ከመ፡
ተአምር፡ጥይቆ፡በእኝተ፡ኹሉ፡ኝይለ፡ነገር፡ትምህርተ፡ዘተመሀርከ፡

(1) He concludes his enumeration of the different classes of MSS. and versions in these words: (Proleg. § iii. p. 86. ed. 1796.)

"Præter codices unam ex illis recensioibus vetustis exhibentes, extant nonnulli quorum textus e duarum triumve recensioibus conflatu est; e quo genere sunt fragmenta codicum PQT, mox cum Alexandrinis, mox cum occidentalibus consonantium. Ad hanc classem possent etiam referri *forsitan* quos supra vel Alexandrinis, vel occidentalibus a parte potiori accensuimus, codices 1. 13, &c. cum versionibus Æthiopica, Armenica, Sahidica, Syra Hierosolymitana et Philoxenianæ margine. In his omnibus Alexandrinæ lectiones admistæ sunt occidentalibus et vicissim. Sunt vero etiam codices nonnulli in quibus Constantinopolitanæ quidem lectiones, si universam textus conformationem spectes, regnant, adpersis tamen pluribus paucioribusve lectionibus sive Alexandrinis sive occidentalibus, quo pertinent codices e gregiorum numero eximendi, non eadem omnes auctoritate pollentes: K. M. 10, 11, &c."

The same passage in No. 19.

እስመ: ብዙኃን: እለ: አኃዙ: ይወጥኑ: ወይጽኡ: ይንገሩ: ወይገበሩ:
ወይምሀሩ: በአንተ: ገብር: ዘአምኑ: በላዕሊ: በአንተ: ነገር: ዘኃሕዝ:
ጠዋቅኑ: በከመ: አይደሉ: ወመሀሩ: እለ: ቀደመ: ወኮኑ: እምቅ
ደም: ርአዮቶ: ይርእዩ: ከሎ: ዘኮኑ: ወይትለአክወ: በቃሉ: ረትዓኒ: ሊ
ተኒ: ወረቀደኩ: አኒ: እትልወ: ካዕበ: እምጥንቱ: እስመ: ነበርኩ: አ
ኒ: እኔዘ: እተሉ: በበ: መትልወ: ወእጠይቅ: በጥይቅኑ: ከመ: እጽኡ
ፋ: ለከ: አዓዚከ: ቲወፋሊ: ለአኃዚ: ከመ: ተአምር: ጥዋቅ: በአንተ:
ከሎ: ኃይለ: ነገር: ትምህርተ: ዘመሀርከ: ዘአማኝ::

In the latter reading of the passage, there is much of that repetition which has been described as existing in No. 1.

The same passage, from the printed text in Walton's Polyglott.

እስመ: ብዙኃን: እለ: ወጠኑ: ይንገሩ: ወይምሀሩ: በአንተ: ገብር: ዘ
አምኑ: በላዕሊ: =: በከመ: መሀሩ: እለ: ቀደመ: ርአዮቶ: ወትልእ
ክወ: በቃሉ: =: ወረትዓኒ: ሊተኒ: እትልወ: እምጥንቱ: ወጥዋቅ: ከሎ:
በበ: መትልወ: እጽኡፋ: ለከ: ሀዚከ: ቲወፋሊ: =: ከመ: ተአምር:
ጥዋቅ: በአንተ: ከሎ: ኃይለ: ነገር: ትምህርተ: ዘመሀርከ: =:

I proposed next to compare a passage from No. 18, with the same as represented in No. iv.; but, on examination, I found that there was absolutely not the smallest discrepancy, except in the orthography of one or two words. This circumstance sufficiently proves the similarity between the texts of these two MSS., and the specimen is therefore omitted.—The next is a passage from No. iv, compared with the same from No. 19.

Matt. v. 13, 14, 15, in No. iv.

አንተመ: ወእቱ: ጸወ: ለምድር: ወእመሰ: ዌወ: ለሰሐ: በምንትኑ:
እንከ: ይቀስምወ: አልሶኬ: ዘይበቀሰ: እንከ: ዘእንበለ: ዘይገደፋወ:
አፋኦ: ወይከይደ: ሰብእ:: አንተመ: ወእቱ: ብርሃኑ: ለዓለም: ኢት
ክል: ሀገር: ተንብእ: እንተ: ተንጸት: መልሰልተ: ደብር: ወአዋንት
ወ: ማንተተ: ከመ: ይክደንዋ: ተሐተ: ከረር: አለ: ከመ: ይንበርዋ:
ደበ: ተቆዋማ: ወተበርህ: ለከሎ: ዘወስተ: ቤት::

The same passage from No. 19.

አንተሙኑ: ወኣቱ: ደው: ለምድር: ወለኣመሰ: ደው: ለከሐ: በምን
ትኩ: ይቀስምዎ: አልሮኑ: እንከ: ለዘ: ይበቀህ: ዘኣንበለ: ዘይገደፋ
ወ: አፋ: ወይከይደው: ሰብእ: በእገሪሆመ: :: አንተሙኑ: ወኣቱ:
ብርሃኑ: ለዓለም: ወኣትክል: ተከብቶ: ሀገር: ተኃብአ: እንተ: ተሐን
ጸት: መልሳልተ: ደብር: ትኩብር: ወኣደኃት: ወከቲተ: ማፋተ: ከ
መ: ይንብርዋ: ምላካ: ከመ: ይክደኝዋ: ተሐተ: ከፈር: ዘኣንበለ: ከ
መ: ይንብርዋ: ደብር: ትቆዋ: ወታበርህ: ለኩሉ: ሰብእ: እለ: ወከ
ተ: ቤት::

We still see something of the same character as in the former extract from this MS.; but, in the present passage, there are some good readings; better, indeed, than those corresponding to them in No. iv.

The MS. No. I. comes next under notice; and some instances will be given of the combinations which it exhibits of the readings of No. iii. and No. iv. I have preserved only two or three such passages, and those are taken all from the same chapter, but a great number might easily have been collected.

Matt. xii. 5. καὶ ἀναίστιοί εἰσι.

No. iii. . . . ወኣደከው: ጌጋጋ::
No. iv. . . . ወኣልሮመ: ኃጢአት::
No. i. . . . ወኣደከው: ጌጋጋ: ወኣልሮመ: ኃጢአት::
Polyglott Text. ወኣደከው: ጌጋጋ:

Matt. xii. 7. οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

No. iii. . . . እመ: ኣኩንኝከመ: ወመ: ለገደገ::
No. iv. . . . እመ: ኣቀጽልከምወመ: ለእለ: ይኣብሱ::
No. i. . . . እመ: ኣኩንኝከምወመ: ለገደገ: ወእመ: ኣደቀከ
ልከምወመ: ለእለ: ይኣብሱ::
Polyglott Text. እመ: ኣኩንኝከመ: ወመ: ለገደገ:

(1) Leg. ጸ: It is curious that the same mistake should appear also in the Polyglott Text.

Matt. xii. 30. ὁ μὴ ὦν μετ' ἐμοῦ.

No. iii. . . . HÄ.ḤZ: ሞስሊፖ:
 No. iv. . . . HÄ.UL: ሞስሊፖ:
 No. i. . . . HÄ.UL: ሞስሊፖ:
 Polyglott Text. HÄ.ḤZ: ሞስሊፖ:

Ibid. ὁ μὴ συνάγων.

No. iii. . . . HÄ.ፆስተጋብኦ:
 No. iv. . . . HÄ.ፆትጋባኦ:
 No. i. . . . ወዘሂ: ሲፆስተጋብኦ: ወዘሲፆትጋባኦ::
 Polyglott Text. ወዘሲፆትጋባኦ:

A longer extract will shew more clearly the state of the text.

Matt. xii. 17—22.

No. iii.

ከመ: ፆትፈጸሞ: ዘተብህለ: በኢሳይያስ: ነቢይ: እኒክ: ይብል: ናሁ:
 ወልድፖ: ዘኃረይኩ: ፍቁርፖ: ዘሠሞረት: ነፍሱፖ: አኔብር: መኔፈስፖ: ላህሊሁ: ወኸኸ: ለሕዝብ: ይነገር: ኢይሞፅ: ወኢይጸርፋ: ወአልሶ:
 ዘይሰሞሶ: በመከርብት: ቃሎ: ብርሀ: ቅጥቁጦ: ኢይሰባር: ወሱሆ:
 ዘይደድድ: ኢይጠፍኦ: እስከ: ይገብኦ: ፍትሕ: ለመደኦ: ወበስመ:
 ዚኣሁ: አሕዛብ: ይትአመኑ: ወእሞከ: አሞጽኦ: ሎቱ: እለ: አጋኝኝት:
 ህወራኝ: ወአሕዋዎመ: እስከ: ጽመመኝ: ይትኖ[ገረ: ወ]ይረኢዩ::

No. iv.

ከመ: ይብልኦ: ዘተብህለ: በኢሳይያስ: ነቢይ: ዘይቤ: ናሁ: ወልድፖ:
 ዘኃረይኩ: ዘኢፈቅር: ዘሠሞረት: ነፍሱፖ: ወእሠይሞ: መኔፈስፖ: ላ
 ህሊሁ: ወይመህህርመ: ፍትሕ: ለአሕዛብ: እኒክ: ኢይነገር: ወኢይፀር
 ፋ: ወኢይሰሞፅ: መኔሂ: በጽጉ: ቃሎ: ብርሀ: ቅጥቁጦ: ኢይሠባር:
 ወሠህሂ: ዘይጠይስ: ኢይጠፍኦ: እስከ: ሶብ: ይገብኦ: ፍትሕ: መደ
 ኦቱ: ወአሕዛብ: ይትፎከሉ: በስመ: ወእሞከ: አሞጽኦ: ንቤሁ: ዘ
 ገኔኝ: ህወረ: ወጽመመ: ወፈወሶ: ወወኦቱ: ህወር: ወጽመሞ: ወበ
 ሃሞ: ነበባሂ: ወርኦሃሂ::

No. 1.

ከመ፡ይብጸሕ፡ወይትፈጸም፡ዘተብሕለ፡በኢሳይያስ፡ነቢይ፡እኒዝ፡
 ይብል፡ናሁ፡ነዋ፡ወልድዋ፡ቀልዔዋ፡ዘኃረይኑ፡ዘአፈቅር፡ዘኪሆሁ፡
 ሠምረት፡ነፍሱ፡እሠይም፡ወአኑበር፡መኃረሱ፡ላዕሊሁ፡ወይመህ
 ሮሙ፡ፍትሐ፡ለአሕዛብ፡ወኑኑኑ፡ለአሕዛብ፡ይነገር፡እኒዝ፡ኢይደም
 ፅ፡ወኢይነገር፡ወኢይጸር፡ወአልቦ፡ዘይሰምዐ፡መኒሂ፡በጽጉ፡ወበ
 መከራርብት፡ቃሉ፡ብርዕ፡ቅጥቅጥ፡ኢይሰበር፡ወሱዕኒ፡ዘይጠይስ፡ወ
 ይነድድ፡ኢይጠፋእ፡እስከ፡ሶበ፡ይገብእ፡ፍትሐ፡መዊኦቱ፡ወበስ
 መ፡ዚአሁ፡አሕዛብ፡ይትጽኑሉ፡ወእምዘ፡አምጽኦ፡ሎቱ፡ነቢሁ፡
 እላ፡አጋኝኝት፡ዕውራኝ፡ወጽመመኝ፡ወበሃመኝ፡ወፈወሰመ፡ወአሕዋ
 ወመ፡እስከ፡ጽመመኝ፡ይሰምዐ፡ወይትናገሩ፡ወይራእዩ፡ወውኦቱ፡ዕ
 ወር፡ወበሃም፡ነቢሂ፡ወርእዮሂ፡፡

The same passage according to the printed text of the Polyglott.

ከመ፡ይብጸሕ፡ወይትፈጸም፡ዘተብሕለ፡በኢሳይያስ፡ነቢይ፡እኒዝ፡
 ይብል፡፡፡፡ናሁ፡ወልድዋ፡ዘኃረይኑ፡ፍቁርዋ፡ዘሠምረት፡ነፍሱ፡ወ
 እሠይም፡አኑበር፡መኃረሱ፡ላዕሊሁ፡ወኑኑኑ፡ለሕዝብ፡ይነገር፡፡፡፡
 ኢይደም፡ወኢይጸር፡ወአልቦ፡ዘይሰምዐ፡በመከራርብት፡ቃሉ፡፡፡፡
 ብርዕ፡ዘቅጥቅጥ፡ኢይሰበር፡ወሱዕ፡ዘይነድድ፡ኢይጠፋእ፡እስከ፡
 ይገብእ፡ፍትሐ፡ለመዋኢ፡፡፡፡ወበስመ፡ዚአሁ፡አሕዛብ፡ይትኦ
 መ፡፡፡፡ወእምዘ፡አመጽኦ፡ሎቱ፡እላ፡አጋኝኝት፡ዕውራኝ፡ወአሕዋ
 ወመ፡እስከ፡ጽመመኝ፡ይትናገሩ፡ወይራእዩ፡፡፡፡

If however the text of No. 1, thus compounded of those exhibited in No. iii and No. iv, be a combination of two different versions, No. iii must represent one of these; and No. iv, as also No. 18, with which it so generally agrees, the other. But on collating No. iii with No. 18, which I had occasion to do through part of St. Luke's Gospel, I found no such marked difference between them as tended to confirm this opinion. The discrepancies were of little importance, and apparently not such as could be accounted for on this supposition: for instance, in Luke ii. 13—28, there are nine variations, but four of them are orthographical; the rest consist in an addition of a word or so; and the most important is, the omission in No. 18 (generally the best text) of

the words in verse 23, "as it is written in the Law of the Lord." The two MSS. vary more in chapter viii. ver. 16, than in any other passage; or at least there are not more than one or two verses where I have observed so much difference. It is, therefore, presented as a specimen of the nature of the variations.

St. Luke viii. 16.

No. iii.

ወአልሮ: ዘየቅቱ: ማሳቶተ: ወይከደኛ: ንዋዋ: ወየቅብራ: ታሐተ: ዓራ-
ት: ዘአንበላ: ደብ: ተቐዋማ: ከመ: ደርአዩ: ብርሃኑ: አለ: ያንሱስው::

No. 18.

ወአልሮ: ዘየቅቱ: ማሳቶተ: ከመ: ደክደኛ: ታሐተ: ከፈር: ወአ-
መ: አኮ: ታሐተ: ዓራት: ዘአንበላ: ከመ: ያንበርዋ: ደብ: ተቐዋማ:
ወተበርህ: ለአለ: ያንሱስው::

But it is time to leave a subject upon which it was merely proposed to throw out some hints for the consideration of the Ethiopic Scholar. On the whole, I entertain hopes that, by the aid of the MS. No. 18, a part of which I have copied, together with those which the Bible Society itself possesses, the projected edition of the Gospels may exhibit a tolerably accurate and faithful text.

I proceed to insert, as above proposed, some notices, extracted from two of the MSS., respecting their dates, and similar particulars, as also some extraneous pieces, appended or prefixed to them, which seem not entirely without interest.

In the first leaf of No. 18, which is a fine folio MS., written on parchment, we find the following inscription:

አኩቴተ¹: አብ:: ወወልደ: ወመንፈስ: ቅዱስ:: ወሀብኩ: አን: ሰይፈ:
ሀርአድ: ንጉሠ: ወልደ: አዋደ: ጽዮን: ንጉሠ: [ብ]ሰመ: መንግሥተ:
ቆስጣንጢኖስ: ዘኛተ: ወኃለ: ቅዱስ:: ለቤተ: ሐዋርያት: ዘደብረ:

(1) There is some appearance of a small portion of the leaf having been lost at the commencement of the piece. Perhaps it was written **በአኩቴተ:** as I have found it elsewhere.

Any letters which were not quite distinct in the MS. and which I had doubts are inclosed in brackets.

ቀስቋም፡፡ እኚዛ፡ እስ[ገ]ድ፡ በብረከት፡ መኋላት፡ ንቦ፡ ተኔብኦ፡ ወስ
 ቱቱ፡፡ መላኪ፡ ሦጋ፡ ወገፍት፡ ምስሉ፡ እመ፡ ንጽሕት፡ ድንገል፡ ዘእኔቦ
 ለ፡ ርኹስ፡፡ እኚዛ፡ ኣኔክር፡ ስልጣኖ፡ ነመ፡ ያድሃኝ፡ እመ፡ ያቀው
 ም፡ ያደኖ፡ እመ፡ ያደለው፡ መኔበር፡ ለኹኝ፡፡ እመ፡ ያለብስ፡ ፀአድ
 ዒደ፡ ለዘተአምኖ፡፡ ወአኝተመሂ፡ ካህናት፡ ወድያቆናት፡፡ እለ፡ ትሴ
 ብሉ፡ በመዝሙረ፡ ደዌት በዛቲ፡ መ፡ ካኝ፡ ቅድስት፡፡ ዝክረኝ፡ ወ[ገ]
 ረ፡ በኩሉ፡ ጸሎት፡ ወስእለት፡ በጊዜ፡ ሰጣኝ፡ ወመሠዋዕት፡፡ ነመ፡ እ
 [ክ]ሀል፡ አምሳጦ፡፡ አምሳለቱ፡ ፍደ፡ [እ]ምኩኝ፡ ገርመት፡፡ ወለእመ
 ሮ፡ ዘሂደ፡ ወዘተዓገሉ፡ ለዝኝቱ፡ ወኝጌል፡፡ ይኹኝ፡ ቅውመ፡ ወርጉመ፡ በ
 ቅድመ፡ አብ፡ ወወልድ፡ ወመኋላት፡ ቅዱስ፡፡ በዝ፡ ዓለም፡ ወበዓለም፡
 ዘይመጽእ፡ ለዓለመ፡ ዓለም፡ አሜኝ፡ ወአሜኝ፡፡=፡፡

It may be literally translated thus:

“Praise to the Father and to the Son and to the Holy Ghost. I Saifa
 Arâd, King, Son of Amda Zion, King, by my name of royalty called
 Constantine, have given this Sacred Gospel to the House of the Apostles,
 which is on Mount Koskam: worshipping in humility of spirit, in the
 place wherein the Lord of flesh and spirit was concealed with his
 Mother, the pure Virgin without stain³; adoring His power, that He may
 save me, when He shall array His judgment, when He shall prepare
 His throne for His decreeing justice, when He shall clothe in white
 garments him that has believed on Him. And ye also, Priests and
 Deacons, who sing praises with the Psalms of David in this sacred
 place, remember me continually in every prayer and petition in the time
 of incense and of oblation, that I may be able to escape from the day of

(2) This name is written elsewhere,² as in the extract immediately following, **ቀስቋም፡**
Koskam.

(3) Respecting the concealment of Christ and the Virgin Mary at Koskam, it may be
 observed, that in the Ethiopic calendar, we find the 2d November signalized by the **ጉዋት፡**
ክርስቶስ፡ እምሕስ፡ ለቀስቋም፡፡ “The flight of Christ from Mehsa to Koskam:”
 and Ludolf observes, that, in this latter place, the Holy Family were reported to have made a
 long stay during their retirement in Egypt: and a monastery was built on the spot afterwards, in
 commemoration of it. Probably this in Abyssinia derived its name from thence. It is frequently
 mentioned by Bruce.

retribution, from the terrible judgment. And if any one take away and forcibly carry off this Gospel, let him be removed, and let him be accursed before the Father, and the Son and the Holy Ghost, both in this world and in the world to come, for ever and ever. Amen and Amen."

Next follows in a different hand-writing:

በሰሙ: ስሉስ:: ቅዱስ: ጳጳሩ: ደቂቅንበስ: በቅስቃሞ: ሐበርኝ: [፱']
 ቅስቃሞ: ደቂቅንበስ: ደቂቅንበስ: ደቂቅንበስ: ሐበርኝ: ሐበርኝ: [ሰ.
 መን:] እረዳስ: መቅርስ: በሰሙ: እግዚአብሔር: ሐመን::

"In the name of the Holy Trinity, We, Sons of Abyssinia, have conjointly written this in Koskam, being 30 presbyters, deacons and monks, in the 69th year of Grace: Macarius being our Superior, in the peace of God. Amen."

As to the date of this document, "the 69th Year of Mercy, or Grace," it must be observed, that the Ethiopic era of chronological computation, is not very definitely fixed. In the "Computus Ecclesiæ Æthiopicæ" in Ludolf's Commentary on his Ethiopic History, three different dates are given by the compiler to indicate the year in which it was written. The two first are large numbers, 7107 and 6650, and are computed from the Creation; a third is added, 207, of which Ludolf is unable to give any account. Now this third appears to be on the same system of reckoning as that in question; and the same I have found to be adopted also in every MS. that I examined, wherever any date was assigned. If the number 267 represents the year 1607 of the common Christian era, as Ludolf says it does (Comm. p. 385), 69 will then answer to 1409.

(1) The numerals indicating the number of persons, are partly obliterated; one of them, the first, is that which stands for 30.

(2) The word ሰ.መን: I do not understand.

(3) እረዳስ: seems from the context, in this and other places, to mean "the Head or Superior of the Convent:" perhaps it is a corruption from the Arabic الرئيس (See Ludolf Comm. p. 253.)

But according to the date at the end of the printed Ethiopic Testament, the year 200 of the Abyssinians represents 1548 of our era; according to which computation, 69 would answer to A.D. 1417, instead of 1409. This agrees with Bruce's account, who states, in his Abyssinian History (Travels, Vol. II. p. 62), that the commencement of the era dates from 1348; and consequently the year 200 answers to 1548, and 69 to 1417.

Now Saif Arâd, who is stated above to have presented this MS. to the Monastery, reigned, according to Bruce, from 1342 to 1370; and this clause, in which the date occurs, was certainly written after the former, or deed of presentation, and possibly at as long an interval as forty or fifty years; which supposition would make the computations agree.

A few lines follow, difficult to decipher, but apparently denouncing punishment upon any one who should carry away the book; and on the next page the work itself begins. It is introduced by the Epistle of Eusebius to Cyprian, and his Tables of the Harmony of the Gospels. This occupies ten pages, each ornamented with a painted border, of different colours, in the margin. A title-page, which comes next, bears the inscription **ፋባረ: ዐርሀት: ዘኑባረ: አርባዕቱ: ወንጌላት:** which seems to apply rather to the introductory piece that immediately follows, than to the whole volume. It is not very easy to translate these words literally; but from the subject of the piece just mentioned, they appear to signify generally "An Account of the Plan of the Composition (or, of the Harmony) of the Four Gospels." The first word is written **ፋባረ:** but as I have not found that any such word exists in the language, and **ፋባረ:** seem so exactly to suit the sense of the passage, I have made the alteration.

This page is ornamented with two figures of birds, with the title **ሰንገ:** **ባሕር:** "Sea-Ostrich;" and two of beasts, marked **ባቡላ:** the meaning of which term is not obvious. Ludolf gives, in his Lexicon, only **ባቢላ:** which he describes as the name given to a fabulous kind of *birds*.

Passing over some rude figures, which occupy the three next pages, we find, before the commencement of St. Matthew, the same introduction which is prefixed to the New Testament printed at Rome, and which has just been referred to above.

It is written in the same hand-writing as the Gospels themselves,

and in the same form, two columns on each page. We proceed to give a copy of it. It will be seen that there are many variations between the text of this piece as here exhibited, and that of the printed edition; but they are of little consequence. A few of them will be found noted below.

ገጸቆ:ሦርሀት:በእንተ:ፋብረተ:ቃላት:ዘአርባሳቱ:ወንጌላት::እን
ዘ:ይተሉ:ርድሖት:ክልሖቱ:ባሕተቶሙ:ጸሐፊ:እንከ:ወንጌላ:እ
ሞሐዋርያት:ወክልሖቱ:እሞትሉሆሙ::አንድ:ዘጳውሎስ:ወአሐ
ዲ:ዘጳጥርስ:ወዘጳጥርስ:ረድሖ:ዚህ:ሞስላ:ዮሐንስ:ወሚቴዎ
ስ::=::

ጸሐፊ:እንከ:ወንጌላት:እንዘ:ኢየሱሠ:ክብረ:ለርእሱ:አላ:
በከሙ:ይተፈቀድ::ወንጌላስ:አሐዲሂ:አሐዲሂ:ሶበ:ተጽሕፈ:እ
ሞሐከለ:ወዋሐክልሂ::ደኦሙ:አርባሳቱ:ፋብረ:እለ:ጸሐፊ:ኮኑ:
እንዘ:ኢየትራሖ:ወአኮ:በአንድ:መካኒ:[ሀሊ]ወሙ:ዘጸሐፊ:ወ
ኢሂ:ተማከረ:ለኣፋብረ:ቃላት:ወአልሶ:ንሠሠ:ማእከሎሙ:ደኦ
ሙ:ከሙ:ዘበአንድ:አፍ:ነበሱ:ሀረፆ:ስብሐተ:ወርእዮተ:ዘበአ
ማኒ:ዘንቱ:ኮኒ:ወሶበ:አኮ:ከሙዘ:ጸሐፊ:ወኢመሄሂ:እመኢአሞኒ:
ወአኮ:ድንቀተ:ዘኮኒ:ዘመጠኒዘ:ኣፋብረ:ቃላት::ወእሞከሉ:ሐ
ሜት:ወሕዝበት:ጸሐፊ:አድኝት¹:ወፈድፈድ:ዮክብሮሙ:ሶብ
እ:በብረሀ:በእንተ:ዘጸሐፊ:ወጽሕፈቱስ:ከሙዘ:ወኦቱ:እስሙ:
አሞላክ:ሶብአ:ኮኒ:ወበእንተ:ትእሞርተት:ወመንገራት:ዘገብረ:
በእንተ:ዘተሰቀለ:ወበእንተ:ዘተቀብረ:ወበእንተ:ተንሠሔሁ:ወበ
እንተ:ሀርገቱ:ወበእንተ:ሞጽሖቱ:እስሙ:ሀለወ:ደኮኝኝ:ወዘከሙ:
ወሀበ:መድኝት:በሞጽዋት:ወዘከሙ:ደቤ:ኢየሞጽእኩ:ካልሖ
ተ:ሦርሀት:ዘየትቃወሚ:ለብልይት:ሕገ:እስሙ:ወልድ:ባሕተቱ:
ፍቁር:ወብሐተ:ልደት:ዘከሙዘ:ወበእንተዘ:ዘመጠኒዘ:ኮኒ:ፋብ
ረተ:ቃላት::ወሉቃስ:ዘልፈተ:አርሖ:ከሙ:ንትመሀር:ነገረ:ርት
ሀ:ጽንሀት²::ወዮሐንስ:ኣህደሖ:ወክሐ:አንዘ:ይብል:እሞላሀሉ:
ወእሞንበ:አቡሁ:ወረደ:እንዘ:ክርስቶስሃ:ዮንወሶሙ³::ወእሞካ
ልኣሁ:ወኦቱ:ኣኝኝ:ወሚቴዎስኒ:ዘእሞአይሁድ:ኣእመኝ::ወሚር

Variations in the printed Edition.

¹ አድኝት:

² ነገረ:ጽኑት:

³ ደሐወሶሙ:

ቆሰኒ፡ኦጊዘ፡ሀለወ፡ወሰተ፡ገብጽ፡አስተብቀህወ፡አርድኦተ፡ዚኣ
 ሁ፡ከመ፡ይገበር፡ከመዝ፡ወሉቃስ፡ካህበ፡በሐዲስ፡ተናገረ፡ወኦስ
 ከ፡አደሞ፡አልሀለ፡ወአኮ፡በአሐቲማኦዝኝት፡ጽሐፎም፡ዘ[ደ]ፈ
 ኑ፡አላ፡በኩሉ፡ሞድር፡ወበኩሉ፡ባሕር፡ሰ[]ቱ፡ሰሙዓተ፡ለኩ
 ሉ፡ሰብኦ፡ኦጊዘ፡መቃ[]ተ፡ሀለወ፡ይትነበብ፡ዝኝቱ፡ኦስከ፡ዮሞ፡
 ወአልሶ፡ዘኣህተ፡ፊ፡ኦሞዘጽሐፍ፡ወኣለመኑሂ፡ኦጊዘ፡ተረትህ፡ጊይ
 ለ፡አሞለክ፡ከሃሊተ፡ኩሉ፡ወፈደ፡ፈደ፡ኦሞኩሉ፡ወሶቤ፡ኣኮኝ፡
 ከመዝ፡ኦፍ፡መጸበሐዊ፡ወመገልብ፡ኦሞጠበበ፡ከመዝ፡ወኣኮኝ፡
 በሐልሞ፡ወበሞትሃት፡ዘኮኝዘ፡ለኦለ፡በዮወሃት፡ወበሃይማኖት፡ዮ
 ኝበብወ፡ወዮአሞኑ፡ወአኮ፡በሐዲወቶም፡ከመ፡ዓዲ፡መቃቶሙሂ፡
 አኮ፡ለህሰራ፡ወለክልኤ፡ሰብኦ፡ወኣለሞኦት፡አላ፡ለኣህጉር፡ወለኦ
 ሕዛብ፡ወለሕዝብ፡ወለሞድር፡ወለባሕር፡ወለኣሊደስ፡ወለኩሉ፡
 ዓለሞ፡አኦመኑ፡በዛሕኝ፡ዘኦገዚኦኝ፡ኣዮሱስ፡ክርስቶስ፡መርሶ፡ኣ
 ብኦ፡መጥወ፡በኦኝተ፡ኅብረተ፡ቃላት፡ዘቆደኣኝ፡ኣርባህቱ፡ወኝጊለ
 ት፡ተፈጽመ፡፡=፡፡

I have attempted to give a translation of this piece, though some passages in it are of dubious import. A few notes are subjoined, referred to by figures, and the doubtful passages are indicated by inverted commas.

“A representation of the plan of the Harmony¹ of the Four Gospels.² Now two only of the Apostles wrote Gospels, and two of their followers;³ one of Paul, and the other of Peter; and he who followed Peter ‘made use of the assistance of John and Matthew.’

“They wrote the Gospels then not seeking glory to themselves, but according to what truth required. Now if one Gospel only had been written, it would have sufficed, ‘and does suffice’; but those who wrote them composed four: and they did not see each other, and were not in one place when they wrote, and there was no consultation between them: yet they spoke as with one mouth ‘the same glorious things, and what they had seen in truth.’ And no enemy or unbeliever could have done like this, that there should have been no discrepancy in so great

Variations in the printed Edition.

¹ሰፍኑ፡

⁶ዘኣህቀፈ፡

⁸ወለኣሊደስ፡ወለ፡ጸር፡

⁵መቃርኝት፡

⁷ከመዓዲ፡

⁹መርሶ፡

a collection of writings. This saves them from all calumny or suspicion of the enemy. And enlightened men esteem them much for what they have written; and its contents are of this kind: That God became man; and concerning the signs and wonders that He did; and how He was crucified, and how He was buried; and concerning His resurrection and ascension; and concerning His coming, that He must be the Judge; and how He gave salvation in mercy; and how He said, 'I have not brought another dispensation, to oppose the old law; how He alone was the only-begotten and beloved Son. In this way, and concerning these things, it is that so great a collection of writings has been composed. And Luke has shewn us 'a correct account,' that we may be instructed in the confirmation of the truth of the word. And John has settled all controversy, saying, He descended from above and from His Father, 'while he shewed to them the walk of Christ.' And he has also spoken more at length than the others. And Matthēw 'has instructed in the faith those who were of the Jews.' And Mark also, when he was in Egypt, his disciples besought him that he would do thus. And Luke again has 'given the relation afresh,'⁴ and carried it up to Adam. And it was not in a corner that they hid their writings, but they spread their report in every land and every sea, to all mankind, as proclaiming it with a trumpet; for it was necessary that this should be read even to this day. And there is no cause of stumbling, not to any man, in what is written; since the might of God, that is all-powerful and far above all, has directed it aright. And if it were not so, how could publicans and fishermen have had such wisdom? And these things are not a dream or vain shadow to those who with humility and faith read them and believe: nor are they profitable to them in their life only, but moreover also in their death. And they are not designed for two men, or ten, or a hundred, but for cities and nations, and peoples,⁵ and earth and sea, and for the Greeks,⁶ and for the whole world. 'They have conducted those who believe into the haven of peace and of our Lord Jesus Christ.'

"What concerns the harmony of the Four Holy Gospels is ended."

NOTES.

¹ ἁποστολική: Ludolf renders 'Concordantiæ.'

² **ኧኸ: ይተሉ: ረድሖት:** “while he followed help.” Of this I have been unable to assign any satisfactory explanation. Is it possible that **ረድሖት:** should mean, *status τοῦ ረድኦ: munus discipuli*, q. d. *discipulatus*? Or is it to be taken in its usual sense of *help*, **ኧገዢ-ብሔር:** being understood, as intimating that the Gospels were written by *divine assistance*?

³ **ኧሞተሉሆሙ:** is of a form not found in Ludolf under the root **ተለወ:: ኧሞተሉሆሙ:** would either mean “*in their order*,” or “*after them*,” but the construction of what follows, **አኋዲ: ዘጳውሎስ:** seems to require that a substantive should be understood in this word, and perhaps some different form for **ተለዊ:** *Sectator*, may be intended.

⁴ **በሐዲስ:** is rendered, “*afresh*,” it may also mean, “*in the New Testament*,” for which the adjective **ሐዲስ:** is used absolutely. (Ludolf. Lex. in voc.)

⁵ **ወለሕዝብ:** This should perhaps be written **ወለሕዝብ:** and then the distinction between the two plurals **አሕዝብ:** and **ሕዝብ:** would be observed; the former meaning “*ἔθνη, Ethnici, infideles*,” the latter, *λαοί, populi*. (Lud. in voc. **ሕዝብ:**)

⁶ It will be observed, that in the printed copy, after the corrupt word **አለዲስ:** (*Ἑλλάδος*) *Greece*, is inserted **ወለ: ጸር::** Whether this be a repetition of the same thing, **ጸር:** being put for **ጸርኦ:** which is the usual term for Greece, or some other country or nation be intended, I will not undertake to determine.

The text is here represented as it stands, without emendation, and may be a specimen of the degree of confusion and indistinctness that prevails in some of these Ethiopic documents. The title is rather obscurely expressed, and leaves some doubts as to what is the professed subject of the disquisition. Ludolf considers **ሠርሀት:** to mean the Tables of Harmony, and calls this whole piece the Preface to them. It is indeed placed before them in the printed edition, but in this MS. it is quite disjoined from them, and seems rather to be a general introduction to the Gospels. **ሠርሀት:** may then mean merely, “the order or plan

adopted," without particular reference to the construction of those tables. In either case, the rendering given above expresses generally the sense.

At the end of St. John we have an account of the number of sections contained in the whole Four Gospels, in the style of a Masoretic note.

ወኅኛ: ነሐ: ደመር: ቃሎም¹: ለአርባቱ: ወኃላት: ንዋ: 2ዋ:: ወኅ
መ: ተአምራ: ፍልቆ: ቃላቲሆመ: ለአርባቱ: ወኃላ: ጸሐፍኛ: ለክ
መ::=::

በጸጋሁ: ለእግዚአብሔር: ተፈጽመ: ወኃላ: በዝዋ: አርባቱ: አርእ
ስተ: ነገር: ለአርባቱ: ወኃላ::=:: ፪፻፲፯::

ነሐ: ቃላቲሆ: ለወኃላ: ጽድቅ: ወአምርአሱ: እስከ: ተፈጽሞቹ:
ለሊሁ: ወልደ: ተናገሪ²::=::

ለዘአጽሐፋሂ: ወለዘጸሐፋሂ: ሕቡረ: ደምሕሮመ: እግዚአብሔር:
በመኝገሠተ: ሰማያት: አሜኝ:: ወለአመሶ: ዘወሰነ: ወዘአኝተጉ: ወ
ዘገኝጸልኩ: ሰረዩ: ወባርኩኝ: ለዓለመ: ዓለም: አሜኝ::=::

"Now the sum of all the clauses of the Four Gospels is 9700: and that ye may know the number of the clauses of the Four Gospels, we have written it for you.

"By the grace of the Lord, here are ended the Four Gospels. The sections of the Four Gospels are 217.

"All the clauses of the Holy Gospel, even from its beginning to its end, namely, the writing of St. John, are completed.

(1) The word **ቃል**: which is rendered above, "a clause," is explained by Ludolf, "*Versus seu sectiuncula*." From the large number here mentioned, it seems almost to mean "lines." By reckoning up the numbers given at the end of each Gospel, in the printed edition, we find the total 9207; there is therefore some variation, which, if *lines* are reckoned, is easily accounted for.

(2) **ወልደ: ተናገሪ**: seems to have reference to St. John, who is in other places called **ተናገሪ: በመለኮት**: "*The Discourser upon the Divinity (of Christ)*," probably from his Greek appellation *ὁ Θεολόγος*. What **ወልደ**: means is not clear: one might conjecture that it were used for "*the Work*," "*the Production*;" but then it should be **ወልደ**: "*The work of John*." In this way, however, I have rendered it.

“Upon him who caused this to be written, and upon him who wrote it, upon both of them may the Lord have mercy in the Kingdom of Heaven. Amen.—And if there be any thing that I have added or omitted, or inverted, pardon it, and bless me, for ever and ever. Amen.”

Next follows a form of imprecation against any one who should dare to carry away, or by any means remove this Book from the possession of its owners, the Fraternity at Koskam. It is of the same sort as that mentioned in the beginning of the MS., but expressed in yet stronger terms. The conclusion of it is as follows:

... . ለይኩን፡ክፋሉ፡ሞስለ፡ይሁዲ፡አስቆርተዋ፡ተሕተ፡ገሃኝሞ፡
አሚን፡፡ ዘይኝይደ፡ዛንተ፡ወይሉቱ፡፡ ወዝንቱ፡፡ ጽንኝ፡፡ ዘተገብረ፡፡ በ
፲፱፻፶፯፡፡ ዓመተ፡ሞሐረት፡በመዋዕለ፡ቶማስ፡ኦረይስ፡ወሞሐረቱ፡፡ ት
ኩን፡ለሰሌ፡አሚን፡፡ በመንገዡ፡ደዋት፡ወልደ፡ደዋት፡ወሊቀ፡፡ ጳ
ጳስ፡፡ ፡፡

“Let his portion be with Judas Iscariot in the lowest hell. Amen. He that shall take away this book, wo to him! And this solemn vow was made in the 84th year of mercy, in the days of our Superior¹ Thomas; and may his mercy be upon us. Amen.—In the reign of David, son of David; John being our Metropolitan.”

We are here carried forward to the 84th year of the Ethiopic era, 15 years later than the date of the inscription in the beginning of the MS., i.e. to A.D. 1432. A king of the name here mentioned, David, is inserted in the Catalogue of Ludolf, next but one after Saifa Arâd; and in Bruce's work, Zara Jacob, who reigned from 1434 to 1468, is said to have been “son of David.”

The above pieces are followed by a document which appears to contain some of the laws or constitutions of the Monastery of Koskam.

በስመ፡ሠሉስ፡ቆይስ፡ተጽሕፈት፡ዛቲ፡መጽሐፍ፡በ፲፱፻፶፯፡ሞሐ
ረት፡፡ ንቢረ፡፡ ወሚረ፡፡ ወራሳኝ፡፡ ለሚረ፡፡ ቀስቋሞ፡፡ በረይስ፡፡ ተሰ

(1) ኦረይስ፡ denotes, as before, the Superior of the Monastery, not the political chief, or prime minister, called the Ras. [ራስ.] This is evident from the extract next adduced.

ብክ:መደሃኝ:ወቁሰ:ገበዝ:ቶማስ:ወመ[ጋ]ቢ:ፈቂጦር:ወኖልቆ
 ሙ:ለአመኝቱ:ቅዱሳን:፴ወ፱:ወኩሉሙ:ዕረድ:ክደኖሙ:ወዕረ
 ደ:ሲሳዮሙ:ወሠርዮ:ወአወገዙ:ሎሙ:እለ:ደመጽኦ:እምደሃረ
 ኝ:ከመ:ደኩኦ:ከማኝ:ወለአመ:ኢተክህሎሙ:ደኝበረ:፲ዕለተ:ወደ
 ሖረ:ኝበ:ዘፈቀደ::ካዕበ:ሠራዕኝ:እመሂ:ዘዓደወ:በእደዊሁ:ደ
 ኩኝ:ኝስሐ:፻፳ብጣቤ:አወ:በቃሉ:፴፳ብጣቤ::ወአደብልዮ:በ
 ባሕቲቶሙ:ዘእኝበለ:በማኝበር:ዘእኝበለ:ለሕመማኝ:ለባሕቲቶ
 ሙ:ደበደኦ:ወተፈጸመት:[ሰ]ራዓተ:ማኝበር:ወእገዚአብሔር:ደ
 ባርክ:ማኝበርኝ:አመኝ:አመኝ:ለደኩኝ::

በስመ:ሦሉስ:ቅዱስ:መላኬ:ሦጋ:ወኝፋስ:ጸሐፍኛሃ:ለዛቲ:መጽ
 ሐፍ:ለደብረ:ቀስቋም:ካህናት:ወደደቆናት:ወመኝኮሳት:በረደስ:
 ዘርአ:ጽዮኝ:በመጋቤ:[]ሀቢረኝ:ወሠመረኝ:ኩልኝ:ማኝበር:ቅ
 ዱሳን:ከመ:ኢደገበረ:[ጋ]ዕዘ:[ወላኪ:]ወስተ:ዝኝቱ:መካን::
 ወለአመሶ:ዘአሕሠመ:ለዕለ:አኝወ:እመሂ:በቃል:አወ:ዘተዐደ
 ወ:በዕደሁ:ደሀብወ:ኝስሐ:፴ዕለተ:ዘእኝበለ:ዐርብ:ወረቡዕ::እ
 መ:ኮኝ:በዐቢደ:ገ[ብር]:ዘአሕሠመ:ለዕለ:እኝሁ:ወአደብልዕ:እ
 ኝቆቆኖ:ወአዓሠ:ወአደስተደ:ሀሊበ:ወወደኝ:ሞስለ:ሞእት:ሰፊ
 ደ:ለለ:ዕለቱ::ወለአመ:ኮኝ:በኝዓስ:ገብር:ዘአሕሠመ:ለዕለ:እ
 ኝሁ:ደሀብወ:፳ዕለተ:ወመብልዕ:ወመስቲስ:በከመ:ቀደሚ::=::ወ
 ደገመ:ሠራዕኝ:ለማኝበር:ቅዱሳን:ለአመ:አኝሠመ:ረደስ:ለዕለ:

(1) A name of the same form as **ተሰብክ:መደሃኝ:** is found in another part of the MS., viz. **ተጠምቆ:መደሃኝ::**

(2) **ቁሰ:ገበዝ:** “the chief Presbyter,” seems to be an Amharic appellation. It is inserted as such by Ludolf in his Lexicon of that language. Elsewhere, in this MS. it is written **ቁሲስ:ገበዝ:** more in the Ethiopic form.

(3) The name of the **መጋቢ:** is obliterated. This title I have rendered ‘Steward,’ though it may perhaps mean the *Vicegerent* or *Deputy* of the Superior.

(4) The fifty days’ fast is to be observed, *not including* the fourth and sixth days of the week, which were fasts in course, and always observed as such. This seems to be the meaning of **ዘእኝበለ:** for it can hardly signify “except,” in the sense that the penance was on those days to be dispensed with. In something of the same way, though the instance is not strictly analogous, the duration of Lent is protracted in Abyssinia, by omitting in the computation all the festivals that occur during its continuance. (Lud. Comm. p. 388.)

ር፤ ረቱ፡ ወዘሐጎ፡ ሆነብብ፡ መሀልተ፡ ወሌሊተ፡ ወይከወኝ፡
 ከመ፡ ህፃ፡ እንተ፡ ትክለት፡ ንብ፡ መሐዘ፡ ጫይ፡ እንተ፡
 ፩፤ ትቡብ፡ ፋረሃ፡ በበፊዝሃ፡ ወቁጽላኒ፡ አይትነፋ፡ ወ
 ፪፤ ከሉ፡ ዘገብረ፡ ይረጽዎ፡ እኮ፡ ከመዝ፡ ንጥላኝህ፡ አ
 ኮ፡ ከመዝ፡ ይእመ፡ ከመ፡ መረት፡ ዘይገሐፋ፡ ነፋስ፡ እ
 ፭፤ መገጸ፡ መድር፡ ወበእንተዘ፡ አይትነፋ፡ ረሲዓን፡
 ፮፤ እመደደኝ፡ ወአንጥላኝ፡ ወስተ፡ መክረ፡ ጸድቃኝ፡ እስ
 መ፡ ይእመር፡ እገዛእብሔር፡ ፋፍቶ፡ ለጸድቃኝ፡ ወፋ
 ፍቶ፡ ስ፡ ለንጥላኝ፡ ትጠፋእ፡

ሀ፤ ትንቢት፡ አንደኛ፡ ክርስቶስ፡ ወጽወሀ፡ አጪዛብ፡
 መዝሙር፡ ዘደዊት፡

፱፤ ለመኝት፡ አንገለጉ፡ አሐዛብ፡ ወአዘብኒ፡ ነበሉ፡ ከኝ
 ሀ፤ ቶ፡ ወተኝሠኡ፡ ንገሠተ፡ መጀር፡ ወመላእክትኒ፡ ተጋብ
 አ፡ መስዋር፡ ወመላእክትኒ፡ ተጋብአ፡ መስሌሆ፡ ገ
 ር፤ ቡረ፡ ላህለ፡ እገዛእብሔር፡ ወላህለ፡ መስሐ፡ ንበፊ
 ክ፡ አመኔ፡ መላሠጋሆ፡ ወንገዋ፡ አመላህሌኒ፡ አ
 ሀ፤ ርዓቶ፡ ዘይክበር፡ ወስተ፡ ስሙይ፡ ይሠሐቆ፡
 ዶ፤ ወእገዛእብሔር፡ ይሳለቅ፡ ህሊሆ፡ ሰብ፡ ይክሮ፡
 ለ፤ በመሆቱ፡ ወበመሆቱ፡ የሀወሐ፡ ወአኝህ፡ ተሠዋዎ
 ቡ፡ ንገሠ፡ በላህሊሆ፡ በጽዮን፡ በደብረ፡ መቅደሱ፡
 ፀ፤ ብሙ፡ አንገር፡ ትሐዛዘ፡ ለእገዛእብሔር፡ እገዛእብ
 ሔር፡ ይቤላኒ፡ ወለደዎ፡ እንተ፡ ወአኔ፡ የሙ፡ ወለደኩ
 ጸ፤ ብ፡ ስኤል፡ እመኔዎ፡ ወአሁበክ፡ አሐዛብ፡ ለርስተክ፡

[illegible]

ቆደሳኝ፡የሁብወ፡ዘኝተ፡ዘጸሐፍኝ፡ኝስሐ፡፡=፡፡ ወለእመ፡አሕወ፡
 ቆደሳኝ፡ላዕለ፡ረደስ፡በከመ፡ጸሐፍኝ፡የሁብወ፡ኝስሐ፡፡=፡፡

“ In the name of the Holy Trinity, this writing was written, in the 10th year of grace. We have decreed this with common consent for the Fraternity of Koskam: Tasabka Madchen being Superior, and Thomas Chief Presbyter, and Victor Steward; and the number of Holy Men 39; and the clothing of all, and the food of all is alike. And they enacted, on pain of excommunication, that those who come after us should be as we are; and if it is not possible for them, let them remain ten days, and then depart whithersoever they will. Again, we have enacted, if any one use violence with his hands, let his penance be fifty stripes, or, if in words, thirty stripes. And let them not eat alone, but in the common assembly: except the sick; let these be separated and be alone. The Statutes of the Fraternity are ended, and may the Lord bless our Fraternity. Amen, Amen; So be it.

“ In the name of the Holy Trinity, Lord of flesh and spirit, We, Priests, Deacons, and Monks, have written this writing for the Mountain of Koskam; Zara Sion being our Superior, ——— Steward; by the common consent of our whole Fraternity of Holy Men, that they should not make quarrel or dispute in this place. And if there be any one that has transgressed against his brethren, whether it be by word, or that he has used violence with his hand, let them give him penance forty days, not including the fourth and sixth days of each week. If it be by a great offence that he has transgressed against his brother, let him not eat an egg or fish, and let him not drink milk or wine, together with offering a hundred prayers every day. And if it be by a small offence that he hath transgressed against his brother, let them give him twenty days, and food and drink as in the former case. And again, we have enacted for the Fraternity of Holy Men: If the Superior transgress against the Holy Men, let them appoint him this penance that we have written; and if the Holy Men transgress against the Superior, let him appoint them penance according to what we have written.”

The remainder of these documents has been lost from the MS. The early date assigned is remarkable, “ the 10th year of mercy.” Whether

this piece were written before that which precedes it, or only copied from some more ancient document, and inserted here, is not certain. Probably the latter was the case.

In the last page of the MS. we find the following note, of which the subject is not very obvious. I have endeavoured to give a translation.

በስሙ: ያሉስ: ቅዱስ: መላክ: ያጋ: ወደፋስ: ተጽሕፈት: ዛቴ: መጽ
 ሐፍ: ወሀሎ: አሐዱ: ቤት: በመንገድ: ሞሠራቅ: እምነ: ቤተ: ክርስ
 ቲያን: ዘሐደጸ: ዘካርያስ: ወብእሲቱሂ: ስሚ: ሞላሕ: ወዘሞሳ: ወ
 ልዱ: ዮሐንስ: ወሚካኤል: ወሐሰበላ: ይኩኖሙ: ለዓለሞ: ለወሉደ
 ሙ: ወለወሉደ: ወሉደሙ: ወበረደስ: በኪሞስ: ወበረደስ: ዘርእ: ጽ
 ዮን: ወዘኒደሙ: ወዘተአገሎሙ: ወይኩን: ወንዝ: በአፈ: አብ: ወወ
 ልድ: ወመንፈስ: ቅዱስ: አሚን: ፱፬፻፵፱: ሞሐረት: ተጽሕፈ: ዝኔ
 ቱ: መጽሐፍ: ::

“In the name of the Holy Trinity, Lord of flesh and spirit, this writing was written. There is a certain house to the eastward of the Church, which was built by Zacharias and his wife, by name Melah, and his eldest son John, and Michael, and Hasabalâ. May it be unto them for ever, to their children, and to their children's children. Before (or in the time of) the Superior Pachymius and the Superior Zara-Sion. Whoever shall remove or forcibly dispossess them, let him be accursed before the Father and the Son and the Holy Ghost. Amen. In the 51st year of grace this writing was written.”

This seems to be a deed, asserting the title of some individual to the possession in perpetuity of a particular house. I once supposed, from the connection of the names John and Zacharias, that John the Baptist might be intended, and that Zacharias, his father, was accounted by tradition the builder, not of the house, but of the Church designated; but then his wife was Elizabeth, not Melah, and it is difficult to make any thing of the names Michael and Hasabalâ. It therefore seems necessary to conclude, that this Zacharias was the builder of the house in question, and that the other names belong to the members of his family. It might be understood that ስሚ: means not the name of his

wife, but the name of the house; and so the whole passage might be rendered differently. But this is not very probable; and as the subject is not of much importance, I forbear to enlarge.

Besides these extraneous additions at the beginning and end of the volume, some are found in other parts of it, of a similar nature. To each Gospel is prefixed a rude portrait of the Evangelist who composed it, together with a table of the sections which it contains; and the vacant spaces left in these parts, of half a page or more in extent, are occupied by pieces of various import.

Of these, some commemorate presents made to the Monastery; as the following:

በስሙ : ወሎስ : ቅዱስ : መላክ : ያን : ወደፍስ : ስምዑ : አበዊ፡ ወአ
 ኃዊ፡ ዘወሀበ : ጳውሎስ : አሐቴ : ለህም : ጸላም : ምስለ : ወልደ : ወአ
 ሐቴ : ቀዳሕ : እጉለ : ሠቅዖ : ወሀበ : ለሐዋርያት : በመዋሳለ : ራይስ :
 አቡነ : በርቲኖስ : ነመ : ይኩን : ለተክከሩ : ወይእዜ፡ ዘተወሀበ :
 ለሐዋርያት : ወአኝተሙሂ : ዝክርወ : ወአትርስዕወ : ወተክከሩሂ : ገ
 በሩ : በበዓሎሙ : ለሐዋርያት ::

“ In the name of the Holy Trinity, Lord of flesh and spirit, hear ye our Fathers and our Brethren, that Paul hath given one black cow, with her calf, and one red heifer hath he given to the Apostles, in the days of the Superior, Abuna Bartinos, that it may be for a memorial of him. And now that it is given to the Apostles, do you also be mindful of him, and forget him not, but make commemoration of him on the Feast of the Apostles.”

The phrase “ given to the Apostles,” seems to mean, “ given in honour of the Apostles,” “ dedicated to them.” The word ሠቅዖ : in the third line, I do not understand.

Some of these documents contain laws and general resolutions of the Fraternity.

በስሙ : ስሉስ : ቅዱስ : ጳውሎስ : ይገበሩ : ተክከርሙ : ለነጋደዎች : አ
 መ : ፤ ወዘ : ለጥቅምት :: ሠረዕ፡ ሐቢረ፡ በመዋሳሁ : ለቴዎድርስ :
 ራይስ : ወእኝዘ : መገቢ : ቶማስ : አወገዝ፡ ዘኝተ : ነመ : አደብጥሉ :

እመሂ: በጽጉብ: ወእመሂ: በረኅብ:: ወእመሂ: በዘኮረ: ነዊረ:: አዋ
 ብጥሉ:: እመሂ: ዘተሰይመ: ራይስ: አው: መገቢ:: አዋብጥሉ: ዘኛተ:
 ወለእመ: አብጠሉ: ዘኛተ: ዘሠረዕ: ሐቢረ: ካህናት: ወድዖቆናት:
 ወመኖሰሳት:: ለእመ: አብጠልክመ:: ይፋለጥክመ: እገዚአብሔር:
 እመኖሰረ: ነገድዖን:: ወይረሲ: መሐደርክመ: ውስተ: ገሃኖም:: ንቦ:
 እ[ሳቱ]: ዘአይጠፋእ: ወዕዲሁ: ዘአይደውም:: ወለዘአጽሐፊሂ: ለራ
 ይስ: ቲወድርስ:: ይጽሐፍ: ስሞ: እገዚአብሔር: ውስተ: መጽሐፈ:
 ሐይወት: ለዓለመ: ዓለም: አሜኝ::=:

“ In the name of the Holy Trinity, We have written, Let them make commemoration of the Pilgrims on the 29th day of the month Tekemt, (26th October). We have decreed it with common consent, in the days of the Superior Theodore, Thomas being Steward; We determine, under pain of excommunication, that they shall not abrogate it; whether in time of plenty, or of famine, or under whatever circumstances, let them not abrogate it. And if any one be appointed Superior or Steward, let them not abrogate this. And if they shall abrogate this that we have decreed by common consent, Priests, Deacons, and Monks, if ye shall abrogate it, may the Lord separate you from the company of Pilgrims, and make your dwelling-place in hell, where the fire is not quenched and the worm sleepeth not. And as for him who caused this to be written, the Superior, Theodore, may the Lord write his name in the Book of Life, for ever and ever. Amen.”

We now proceed to the MS. No. 19., which is written in columns and in the folio form, like that already described. It commences with the Epistle of Eusebius to Cyprian, which is followed by the same Proœmium as in the former instance, with the title በእኛተ: ራብረተ: ቃላት: ዘወኝጌላት::

At the end of the Gospels, we have the following inscription:

በአኩቴተ: አብ: ወወልድ: ወመኝሒስ: ቅዱስ: ተጽሐፊት: ዛቴ: ወኝ
 ጌላ: ሞኝገሠት: እኛተ: ትኝገር: ትስብእቶ: ለእገዚአኝ: አዋሱስ: ክርስ
 ቶስ: ወአኝሶስወቶ: ይቢ: ሞድር: እኝዘ: ይገብር: ተአሞራተ: ወመኝክ
 ራተ: ሞቶ: ወተኝሠአቶ: ወዕርገቶ: ውስተ: ስሚዖት: በመካኝ: ቅዱ

ስ: 2ወር2ስ: በሀር: ዝቃሌ: በመዋህለ: ማቴዎስ: ወንጌላዊ: በ፫: ፱:
 ወ፪: ሀመተ: ሞሐረት: ወእዝዘ: ክቡር: ሊቀ: ጳጳስ፤ አብ: ሀቢይ:
 አባ: ዮሐንስ: ወንጌላዊ: እስከደር: ዘተሰምዖ: በጸጋ: እግዚአብሔር:
 ር: ቀስጠንጢኖስ: ወተፋጸሚቱስ: በመዋህለ: ማርቆስ: ወንጌላዊ:
 በ፫: ፱: ፫: አመተ: ሞሐረት: በወር፤ መስካረም: አመ: ሳድሱ: ለ
 መሀልት: ወአመ: ንመሱ: ለሌሊት: ወስብሐት: ለእግዚአብሔር:
 ለዓለም: አሚኑ::=:

“ By the grace of the Father and of the Son and of the Holy Ghost, this Gospel of the Kingdom has been written; which relates the Incarnation of our Lord Jesus Christ, and His walking upon the earth, doing signs and wonders, His death and resurrection, and ascension into heaven. It was written in the Church of St. George in Harza-Wélé, in the days of the Evangelist Matthew³, in the 142d year of grace⁴; the Reverend Father Abba Johannes being our honoured Metropolitan, and our King being Alexander, who was named, by the grace of God, Constantine; and its completion was in the days of Mark the Evangelist, in the 143d year of grace, in the month of Maskaram (September), when it was the sixth day and fifth night⁵; and praise be unto the Lord for ever. Amen.”

(1) መካ፤ ቆይስ: 2ወር2ስ: rendered “the Church of St. George,” may possibly be the name of the place where this was written. The native town or village of Ludolf’s Abyssinian, Gregory, was called መካ፤ ዮሐንስ: “The Church of the Trinity.”

(2) በሀር: ዝቃሌ: “In Harza-Wélé.” I have represented the name of the place thus, from its being written so in other places where it occurs. There seems no traces of the Hebrew הָר “a mountain” being ever adopted in the Ethiopic dialect, else it might be supposed, from ሀር: being thus written separately, that it meant “the Mountain of Wélé.”

(3) “The days of the Evangelist Matthew, Mark, &c.” is a mode of indicating each year in a cycle of four. (Vid. Ludolf. Comm. p. 439; et Lex. Æth. in voc. ሞሀልት: rad. ሀሀል:)

(4) The date here given agrees, as in a former case, with Bruce. The year 142 would represent, according to the computations given above, either A. D. 1482 or 1490. And Iscander or Alexander reigned, according to Bruce, from 1478 to 1495, which period includes both of these dates.

(5) The only meaning that I can conjecture for the phrase “sixth day and fifth night,” is, that it was finished in the night between the fifth and sixth days of the month.

Then follows an invocation of blessings upon him who ordered the book to be written :

ዘአጽሐፋ: ለዛቲ: መጽሐፈ: ሕይወት: አቡነ: ተጠሞቆ: መድኃኒ: ረደሰ: በአዋረሳሌሞ: ወልደ: አቡነ: ቲወድርስ: ወማቴወስ: ዘደብረ: ሐዋርያት: ነመ: ይኸኛ: ሞክሐ: በዲቦ: ሞድር: ወመርሐ: በሰማያት: ይጽሐፋ: ሰሞ: በመንገደተ: ሰማያት: ወስተ: ክፋሪሆመ: ለ፱: እንሰሳ: ሰብአ: ቤት: ወደከፋሎ: ድርገተ: ሞሰለ: ነቢያት: ወሐዋርያት: ወሞሰለ: ጸድቋን: ወሰማዕት: ወሞሰለ: ሦዩማን: ካህናት: ወሞሰለ: ፍጹማን: መክሰሳት: ወደሰሞዖ: ቃለ: ማሳሌት: ዘሕፃናት: ወደብአ: ሀገረ: ብርሃተ: እንተ: ትጸድል: እሞፀሓይ: ወወርሃ: ወክዋክብት: በእንተ: ሦጋሁ: ወደመ: መንጽሐ: ነሉ: ንጢአት: ለዓለመ: ዓለሜን: (sic) ወአሜን::

"He who caused this Book of Life to be written, Abba Tatamka-Madchen, Superior at Jerusalem, son of Abba Theodore, and Matthew of the Mount of the Apostles, that he might have honour upon earth and mercy in heaven: may Christ write his name in the kingdom of heaven, on the wings of the four beasts, and appoint his portion with the Prophets and Apostles, and with the just men and Martyrs, and with the ordained Priests and the perfected Monks; and may He make him hear the voice of the Song of the Children, and bring him into the City of Light, that shines more than the sun and moon and stars; for the sake of His flesh and His blood, that cleanseth from all sin, for ever and ever. Amen."

This paragraph is involved in some confusion, from which I have been unable to extricate it. Two persons seem to be mentioned at the beginning, the Superior at Jerusalem and Matthew, yet the verbs and pronouns are in the singular number, as referring to one only.

(1) "The Mount of the Apostles" I understand to mean Koskam, which is called in the extract from the commencement of the MS. No. 18, **ቤተ: ሐዋርያት: ዘደብረ: ቀስቋሞ::** "The House of the Apostles on the Mountain of Koskam."

(2) The words **ሰብአ: ቤት:** (literally, "Men of the household, domestic servants,") are obscure. They may perhaps refer to the four beasts, considered as *in continual attendance round the Divine Throne*.

In the vacant pages at the beginning and end of the volume, are inserted various detached pieces, as in No. 18; but some are quite of a novel description, being inventories of goods and furniture. The persons writing them are frequently styled **፲፯፻፶፯**: “Pilgrims,” which, joined to the circumstance of the “Superior at Jerusalem” being mentioned, appears to shew that this volume has belonged to the Convent of Abyssinians in that city, the members of which are generally pilgrims.

በስመ: ሦሉስ: ቅዱስ: ሕቡረ: ሀሊዌ: ዘኢይትሌሊይ: ጸሐፊ: ዘኋተ:
 ንዋዩ: ቤተ: መቅደስ: ዘሐርዘ: ዌላ: ተጋቢኣኒ: ነሱልኒ: ናጋድዖን: ኣኃዘ:
 ረይስኒ: ልባ: ዓፄቀ: ድንገል: ወቃይሞ: ዮሴፍ:: ወ፮: ቀሳውስት: ወ፱: ደ:
 ዖቆናት: ወክልኤቱ: ዓለሙ:: ፩ጳሕል: ዘብረር: ፫ፅዋዕ: ዘብረር: ፭ዕ
 ርፈ: መስቀል: ዘብረር: ፬ዘወርቅ:: ፪መስቀል: ዘብረር: ፬መዓጠኝት:
 ዘብረር:: ፫ጳሕል: ቅዛዝ: ፪ጽዋዕ: ዘቢረሊ:: ፮ዓውድ: ፫ዓቢይት: ወ
 ፪ኛኣስት: ፬መንጦላዕ: ዘወርቅ: ፬መንጦላዕት: ዘሐሪር: ፬ባርኖስ: ዘ
 ወርቅ: ፪ሞጣሕት: መክሞሊ: ዘወርቅ: ፪ቀሚስ: ንታኝ: ጸዓይ: ዘቦቱ:
 ብረር: ፫ቀሚስ: ወ፪ሞጣሕት: ዘሐሪር: ብሉይ: ፲ወ፯ስትር: ብሉይ:
 ፮ሐዲስ:: ፪መሕፈድ: ዓቢይ: ዘዓውድ: ፪ኹመሞ: ፮ተቅዋሞ: ፮ዓ
 ቢይት: ወ፫ኛኡሳኝ:: ወካዕበ: ፫ሸሞላ: ፪ቀሚስ: ዘወትር: ወ፪ዘኝ፡
 ሐጺኝ:: ወ፬ድስት: ፪ጣዠኝ: ፬ሸርባ: ዘብርት: ፬ሞቀጪ: ፪ዕብሪቅ:
 ዘብርት: ፪መደዖ: ዕጣኝ: ዘብርት: ፮ብሳፍ::

(1) " ሕርፈ: መስቀል: vocatur cochlear, cujus usus est in distributione vini benedicti in S. Coena, Æthiopum more." Ludolf. Lex. Æth. in voc. ሕርፈ:

gold; 2 crosses of silver; 1 censer of silver; 3 plates for the flagons²; 2 cups of beryl; 5 dishes³, 3 large and 2 small; 1 curtain (embroidered) with gold; 1 curtain of silk; 1 cloak⁴ (embroidered) with gold; 2 complete robes⁵, (embroidered) with gold; 2 shirts of white linen, embroidered with silver; 3 skirts, and two robes, of old silk; 17 old veils (or coverings)⁶, 5 new; 2 large round vessels⁷; 2 caps⁸; 8 candlesticks, 5 large and 3 small. And again, 3 large clokes⁹; 2 shirts of twisted work¹⁰; 2 iron rods; 1 ¹¹; 2 frying-pans¹²; 1 cup (drinking vessel) of brass;

(2) **ቅዝዝ**: I have rendered "flagons," on the supposition that it may have some affinity with the Arabic **قاززة** or **قازورة** *Vas patorium*, scil. *Amphora*, *Crater*. Golius. **قز** is also explained in the same Lexicon to mean a particular kind of *silk*; and **قزاز** is "a vender of such silk."

(3) **ዐወድ**: may possibly signify a round dish, as "orbis," is used in Latin.

(4) **ሳርኛስ**: Arab. **برنس** *Penula*, *Lacerna*.

(5) **መክሞሊ**: I do not find any root to which this can be referred, but the Arabic **كامل** *Integer, absolutus fuit*. I have, therefore, rendered it "complete." It might be connected with **ዘዐርቕ**: so as to mean "completely embroidered."

(6) **ስትር**: Arab. **ستر** *Tegumentum, pec. Velum, Cortina*. Golius.

(7) Being quite uncertain about the meaning of the word **ማከፈድ**: I have translated it by the very general term "vessel." It commonly signifies in Ethiopic "a tower," but here seems rather connected with the Arabic **مقعد** or **مقعد** *Vas scypho simile quo mensuratur frumentum*. Golius.

(8) **ኩማሞ**:: Under the Arabic root **كَم** *operuit*, are two derivatives, which seem in some degree to suit the sense of this passage: **كُم**, Plur. **أكمام** *Manica indusii, vestis*; and **كَمَّة** *Pileus rotundus*. I have taken the latter.

(9) **ከሞሊ**:: Arab. **شملة** *Vestimentum, pec. totum corpus involvens*. Gol. Heb. **שמלה**.

(10) **ዘወትር**: From the Arabic **وتر** *Nervus, Chorda*. This may mean some sort of twine, woven or plaited together. Perhaps something of a shirt of mail.

(11) **ድስት**: To this word I am unable to assign any probable meaning.

(12) **ጣዝኝ**: I have translated "frying-pans." We have the root **טז** *Frixit*, in Chaldee and Syriac; in Arabic **طاجين** *Sartago*. The substitution of **ዝ** for **፺** is not strictly analogical, but may be admitted on the same ground as that of **ዝ** for **፺** and of **፺** for **፺**, which occur in several Amharic words, and can only be accounted for from the similarity of sound in these letters.

1 mortar; 2 ewers¹³ of brass; 2 censers of brass; 5 carpets (or mats)."

There are some commemorations of presents made to the Fraternity :

በአኩቲ፡አብ፡ወወልድ፡ወመንፈስ፡ቅዱስ፡ሠሉስ፡በገጽ፡ወሀፈ፡
 ያን፡በገገሠ፡ወሀብኩ፡አ፡ወልድ፡አባ፡ሳሙኤል፡ገደመ¹፡ወሀሊ፡
 አሞን፡ጽዮን፡ዘሀሎ፡በሮማ፡ለአስከፈረኛስ፡ቅዱሜ፡ሰማዕት፡፩፡
 ሕል፡ዘበረር፡ወ፩ጽዋዕ፡ዘበረር፡ለሙደዎ፡ሠጋሁ፡ወደሙ፡ለአዎ
 ሱስ፡ክርስቶስ፡።

" Praise to the Father and to the Son and to the Holy Spirit, three in person, and equal in power. I, son of Abba Samuel, servant of Amha Sion, who is at Rome, have given to Stephen² the first martyr, one patine of silver and a cup of silver, for receiving the body and blood of our Saviour Jesus Christ.

At the commencement of the volume are some records of sentences passed by the Fraternity upon offenders.

The following is a specimen :

ንሐን፡ከደዎን፡ኩልን፡ሐቢረን፡ወሰሚረን፡ጸሐፍን፡አመ፡፲ወ፳፡ለ
 ጥቅሞት፡፮፡ቀሳውስት፡ወደዎቆኛት፡፪ወ፫ዓለመ፡ኦክሰ፡ረደስ፡አባ፡
 ዓጽቆ፡ደንገል፡ኦስመ፡ፀረፈ፡አባ፡ዮሴፍ፡ወልድ፡አቡን፡አወስጣቴ
 ወስ፡አመ፡፳ለጥቅሞት፡ለሀለ፡ሊቆ፡ጳጳሳት፡አባ፡ዮሐንስ፡ወፈተ

(13) ሀብረቅ፡ Arab. *أبريق* Gladius : item Pers. *Gutturnium, et Epichysis, vas rostratum.*

Gol. The substitution of ሀ፡ for አ፡ is so general, that sometimes even the first person future of a verb is found in the MSS. written with a preformative ሀ፡ instead of አ፡፡

(1) How the word ገደመ፡ comes in here, I do not see. It may perhaps be connected with Samuel, and form part of the proper name. The order of the words will scarcely permit it to be taken with ወሀሊ፡ else ወሀሊ፡ገደሞ፡ might be understood to mean "a labourer in the field:" though such a person would not have made, we may suppose, so valuable a present.

(2) The name of Stephen is here mentioned as the Saint in whose honour the gift was offered. Sometimes no such name is introduced, and it is simply, "I, N. have given to the Church of St. George, &c."

ሕፃ: ላዕሊሁ: ነመ: ይገበር: አስቆጢሰ¹: አሐደ: ዓመተ: ወ ፳፻፲፭²:
 ጥብጣቤ: ዘገተ: ወራዕ፤: ቀኖኖሁ: ወዘገተ: ለእመ: አፈፀመ: አይገባ
 እ: ቤተ: ነጋድ: ይገድ: ወአይሳተፍ: ሞስሊሆመ: ወበእገተ: ዝጸሐፍ፤:
 መጽሐፈ: ገዛት: ነመ: አይተ[፪]ከፍወ: ነሉሎመ: ሐበሽ: ወአሐረ
 ተ: ያለ: ወአዝቀሰሞ: ወአዘአዋረሳሌሞ³: ወእመ: ፈቀደ: ተደሞር:
 ሞስሊ: አሐዊሁ: የሀብ: ፮: ወርቅ: ለአዋረሳሌሞ: ወእመ: ዓበየ⁴: ዘ
 ገተ: ይኸፍ: በአፈ: አብ: ወወለድ: ወመገፈስ: ቅደስ: ወበአፈ: ቅ
 ድስት: ቤተ: ክርስቲያን: ጉባኤ: እገተ: ሐዋርያት: ወዘደመሰሰ: ዘእ
 ገበለ: ፋብረተ: ነጋድ: ይገድ: ይኸፍ: ለዓለመ: ዓለሞ: አመኒ::

“We, all the Pilgrims united together, have written this by common consent, on the 18th of the month Tekemt (15th October), five presbyters, and two deacons, and two laymen; Abba Atska Denghel being Superior.

“Whereas Abba Joseph, son of Abbuna Eustathius, hath spoken evil, on the 8th of the month Tekemt, against the Metropolitan, Abba Johannes, we have decreed against him, that he shall remain in penance one year, and receive ‘eight thousand stripes.’² This decree we have made respecting him; and if he does not accomplish this, let him not enter into the House of the Pilgrims, and let him not communicate with them. And for this cause we have written a writing of excommunication, that none of the Abyssinians may receive him, neither those of Harza-Wélé, nor of Koskam, nor of Jerusalem. And if he desires to be joined again to his brethren, let him give 20 pieces of gold to the [convent at] Jerusalem. And if he proudly resist this, let him be [accursed]⁵ by

(1) አስቆጢሰ (Gr. ἀσκήτης,) seems to mean usually, a hermit. Hence the sentence will be, that he is to live *separate* from his brethren, as it is expressed a little further on.

(2) The number of eight thousand stripes seems very large; but finding no other probable meaning of the word ሺሕ: I am compelled to understand it as the Amharic ሺሕ: “a thousand.” Perhaps he was to receive a certain number every day throughout the year: 20 per diem, a moderate allowance.

(3) In order to make the passage intelligible, which gives the names of the places from which he is to be excluded, I read ወአሐርዘ: ያለ: ወአዝቀሰሞ: ወአዘአዋረሳሌሞ::

(4) The sense of “proudly resisting” has been given to ዓበየ: as the passage requires a transitive verb, ዘገተ: being the accusative case.

(5) The word “accursed” seems omitted *per euphemismum*, in the original.

the mouth of the Father and of the Son and of the Holy Spirit, and by the mouth of the Holy Church. And whosoever shall erase this, except the Society of Pilgrims, let him be [accursed] for ever and ever. Amen."

My extracts and observations are now concluded. Should such communications as this have any effect in turning the attention of the Orientalist to Ethiopic literature, and to the people to whom that literature was once familiar,—to their present state of depression,¹ and the best means for recovering them from it,—they will indeed answer a valuable end. Cut off from intercourse with Christian nations, and surrounded by Mahomedans and Pagans on every side, the Church of Abyssinia has stood for centuries alone, an oasis in the moral desert. Wasted indeed it has been, and desolated by rude and frequent inroads, but the principle of life and strength still remains. And the attempt to rouse those powers into action, by applying the motives which Christianity, as set forth in the Word of God, alone can give, and by displaying those hopes which Christianity alone can offer, is surely an enterprize than which few can be more interesting.

(1) Reference to the works of Bruce and Salt is almost superfluous. The name of Salt should not be so briefly dismissed, but—"nostræ non laudis eget."

the mouth of the Father and of the Son and of the Holy Spirit, and
by the mouth of the Holy Church. And whosoever shall utter this,
except the Society of Ithians, let him be [excommunicated] for ever and ever.
Amen.

My extracts and observations are now concluded. Should such
communications as this have any effect in turning the attention of the
Orientalist to Ithiotic literature, and to the people to whom that
literature was once familiar—to their present state of depression, and the
best means for recovering them from it—they will indeed answer a valuable
end. Cut off from intercourse with Christian nations, and surrounded
by Mahomedans and Pagans on every side, the Church of Abyssinia has
stood for centuries alone, an oasis in the moral desert. Wasted indeed
it has been, and desolated by wars and frequent famines, but the principle
of life and strength still remains. And the attempt to rouse those powers
into action, by applying the motives which Christianity, as set forth
in the Word of God, alone can give, and by displaying those hopes which
Christianity alone can offer, is surely an enterprise than which few can
be more interesting.

(1) Reference to the words of Ithians and Ith is almost superfluous. The name of Ithians
not so readily admitted, but— "Ithians and Ithians are."

FAC-SIMILE OF A PAGE OF THE AMHARIC M.S. OF ABU RUMI.

St. Matthew, I. 1-4.

የጊታችን የየሱስ ክርስቶስ
ከቅዱስ ወንጌል ከግድግዳ
ውጥቶ ይዘው ማጥፋት ምሥራ
ሩ፡ መጽሐፍ ግሪግ፡ ስፍራ፡ መጽሐፍ
መርያ የየሱስ ክርስቶስ፡ የል
ጽፎ፡ መጽሐፍ፡ የጸደቀ፡ ልጅ፡፡፡
የክብር ሃም፡ ልጅ፡፡፡ ክብር ሃም፡
ደከሙት፡ ወለደ፡፡፡ ደከሙት፡
ፊቅብን፡ ወለደ፡፡፡ ያፊቅብን፡
ወለደ፡ ያሁንን፡ ወንጌል ምሽት
ንም፡፡፡ ያሁንን፡ ወለደ፡ ቀሬት
ን፡ ዛሬንም፡ ከተከማር፡፡፡ ቀሬት
ከም፡ ወለደ፡ ኢስጢጥን፡፡፡ ኢስ
ጢጥን፡ ወለደ፡ ክራምን፡፡፡ ክራ
ምም፡ ወለደ፡ ከሚና ያብን፡፡፡ ከ
ሚና ያብም፡ ወለደ፡ ነክሶንን፡፡፡
ነክሶንም፡ ወለደ፡ ሰፊሙንን፡፡፡

APPENDIX

NOTES

THE TRANSLATION OF THE AMHARIC LANGUAGE INTO ENGLISH

BY THE REV. J. PEARCE

AMHARIC DIALECTS

THE DIALECT OF THE HIGHLANDS OF AMHARA

THE DIALECT OF THE LOWLANDS OF AMHARA

THE DIALECT OF THE

THE DIALECT OF THE

These parts of the two letters have been translated by the Rev. J. Pearce, and are published by the
British Museum Press.

The word *Amharic* is derived to a word in Mr. Pearce's Translation, which means that it is a translation of that which is written, being either a synonymous term or merely a different pronunciation of the same word. Mr. Pearce observes, "The Amharic is almost every where in the Highlands, though they all understand each other. The same is doubtless the case with the Amharic." The word *Amharic* is derived to a word in Mr. Pearce's Translation, which means that it is a translation of that which is written, being either a synonymous term or merely a different pronunciation of the same word. Mr. Pearce observes, "The Amharic is almost every where in the Highlands, though they all understand each other. The same is doubtless the case with the Amharic."

It will be observed, that I have not given any original form, but only a specimen of the Amharic language. It appeared, however, that the Amharic of this sort, though brief and imperfect, might yet be of utility, and I have therefore added the one collected by Ludolf. I have been induced, from various reasons, to do so.

DO NOT WRITE IN THE SPACE BETWEEN THE LINES.

[illegible]

APPENDIX,

CONTAINING

FOUR VERSIONS OF THE NINTH CHAPTER OF THE GOSPEL ACCORDING TO ST. MARK

IN

Abyssinian Dialects:

1. ETHIOPIC; *the Text of the Bible Society's MS. No. iv.*
 2. AMHARIC; *by ABU RUMI.*
 3. TIGRÉ
 4. AMHARIC
- } *in Roman Characters; by PEARCE.*

*With parts of the two latter in the ETHIOPIC CHARACTER; and a Grammatical Analysis of the
AMHARIC of ABU RUMI.*

The mark (†) prefixed to a word in Mr. Pearce's Translations, indicates that it is a repetition of that which precedes it; being either a synonymous term which may be substituted for the other, or merely a different orthography, expressing a different pronunciation of the same word. For Mr. Pearce observes, "The Abyssinians differ, in almost every province, in the Tigré Language, though they all understand each other." The same is doubtless the case with the Amharic also.

It will be observed, that I have deviated from my original plan, by adding a Specimen of Grammatical Analysis. It appeared, upon consideration, that something of this sort, though brief and imperfect, might yet be of utility, when combined with the aid afforded by Ludolf. I have been induced, from various reasons, to draw it up in Latin.

ETHIOPIIC VERSION.

ወይቤሎሙ: አሜኝ: ንብለክሙ: ሀለው: ዝሆ: ይቆውሙ: ንለኡጥህ
 ሞዋ: ለሞት: ንስኅ: ይረክደዋ: ለመንገሡት: ንገዢአብኤር: ትመጽ
 ን: በኃይል: ወአሜ: ሰዲሰ: ህለት: ነሥሐሙ: ንገዢአ: አዋሱስ: ለጴ
 ጥርስ: ወለዋህቆብ: ወለዋሐኝስ: ወአህረጎሙ: ይብረ: ነዋኝ: በባሐቲ
 ቶሙ: ወተወለጠ: ራክዩ: በቆድሚሆሙ: ወአልባሲሆኒ: በረቀ: ወጸህ
 ይወ: ዘአይክል: መሃፒል: ከመሃሁ: አጸህድወቶ: በረድ: ወአስተርአ
 ይወሙ: መሴ: ወአልዋስ: ንኝዘ: ይትናገሩ: ሞስለ: ንገዢአ: አዋሱስ: ወ
 አውሦአ: ጴጥርስ: ወይቤሎ: ለንገዢአ: አዋሱስ: ረቢ: ይኔይሰኝ: ንኝ
 በር: ዝሆ: ወንገበር: ዝሆ: ሠለስተ: መኃድረ: አሐደ: ለኅ: ወአሐደ: ለ
 መሴ: ወአሐደ: ለአልዋስ: ወአዋአሞር: ዘይብል: ንስመ: ይንጉፃኝ: ን
 መኝቱ: ወመጽአ: ይመኝ: ወጸለሎሙ: ወመጽአ: ቃል: ንሞደመኝ:
 ዘይብል: ዘኝቱ: ወኝቱ: ወልደዋ: ዘአፈቆር: ወሎቱ: ስሞህወ: ወኝሞዝ:

AMHARIC OF ABU RUMI.

አላቸውሞ: ንውኝት: አላቸኋለሁ: ከዚህ: ከቆሙት: ሰወቸ: አሉ: ሞ
 ትኝ: የሚይቀሙት: ንስኅ: ይረክደዋ: ይረክ: መንገሡት: ንገዢአብኤር:
 ስትመጣ: በኃይል: ከሰዲሰት: ቀኝሞ: በኋላ: ወሰደ: የሱስ: ጴጥርስ
 ኝ: የህቆብኝሞ: የሐኝስኝሞ: ወደ: ረድሞ: ተራራሞ: አወጣቸው: ለ
 ብቻቸው: ተለወጠሞ: በፈታቸው: ልብሱሞ: ነጭ: ሆኖ: ብልጭ: ብ
 ልጭ: ትል: ነበረቸ: ንኝደ: በረድ: አፃቢ: የሚይቸል: በሞድር: ላይ: ነ
 ጭ: ይደርገ: ዘኝድ: ንኝደርሱ: ተገለጸ: ላቸው: አልዋስ: ከመሴ: ጋ
 ራ: ይናገሩሞ: ነበሩ: ከየሱስ: ጋራ: ጴጥርስሞ: መለሰ: የሱስኝሞ:
 አለ: መሞሐር: ሆይ: ንደግ: መልካሞ: ነው: ከዚህ: ብኝቆመጥ: ሰ
 ስትሞ: ይስ: ንኝስሩ: ላኝት: አኝድ: ለመሴሞ: አኝድ: ለአልዋስ
 ሞ: አኝድ: የሚለውኝ: አዋውቆሞኝ: ስለ: ፈረ: ይመኝሞ: ሰውርዋ
 ቸው: ነበር: ከደመኝሞ: ይሞፅ: መጸ: ንኝደህ: ሲል: ይህ: ነው: የ
 ሞወደው: ለደ: ስሙት: ይንገትሞ: ዙረው: አዩ: ሚኝኝሞ: አለዩሞ:

TIGRÉ OF PEARCE.

1. Wer hu negger hu^[+ov]hom, Ber ack ane negger er kar, zer arlu hadda hadda hom dou zer bel ov zeu, zer hi tarm ov mort [†]mott [†]mart [†]mote, shar zer reiyer hom el Negustart ov Isgare enter mussea mis hile.
2. Wer darhe sidishta malti Yassus wosed mis hum Patros wer Yerhudi [†]Yarcob wer Yohannis wer merrer hom larl ov hadda airria [†]abby ambar [†]terrarer ber bane hom wer ter lout hum ov cardan hom.
3. Wer kedan hum ter barrark er lu carenar sardu com burred, kinder zer yellea serertenyer ov muddre ker sardu hu hom.
4. Wer zer mussea ov hom Elias mis Mosa wer ter negger hu hom mis Yassus.
5. Wer Patros millash wer ter negger ov Yassus, Guity, zer subbuck er ner mer senner ov zeu, wer kern serrer erner selestahadda ler anter, wer hadda ler Mosa, wer hadda ler Elias.
6. Ker hu hi felet munte mer negger, ker coulou ov hom bettam ferrer [†]ferhe.
7. Wer zer nevver hadda dimmaner tsellal zer gevver hom, wer hadda dimse mussea ker el dimmaner, ter negger, Ze you fettouani Wod'a, summer hom.

AMHARIC OF PEARCE.

1. Hereso ter negger ler heresu, Ounet anne neggerachchu, kerzeaarlu zer comal, hiasarm lermote yusk er ter hiyer ler negustart Igzare mutterto ber hile garer.
2. Siddist er cun ber quarler Yassus wossedho ber hand Patros, Yarcob, Yohannis merrerhu lie wost hander riggen ambar bichar: hereso melk ter lout ker feithu.
3. Lifsho ter barrecer er gig nich inder burred, hander serrertenyer ker mudder ber hichelem mer mig [†]nich hu.
4. Yer mutterto ler hersu Elias ker Mosa garer ternegger hu ker Yassus garer.
5. Patros mellash ter negger ler Yassus, Gatou, malcom niner ker zear mer quoi, ner serrer surster hault [†]cummer, hand ler anter, hand ler Mosa, hand ler Elias.
6. Hereso ter chenneckho [†]chenckho minder mer negger, ergig fertohu.
7. Yernebber hander dimmaner inder tsellal arderergo, hander dims mutterto ker wost er dimmaner, ter negger, Yer anne merwoded lig, summerho.

ETHIOPIIC VERSION.

ገብተ፡፡፤፻፸፱፡፡አለቦ፡ዘረከቡ፡ወዘርኤ፡ዘኢክበለ፡፡ኢግዚአ፡አዋሱ
 ስሃ፡ባሕቲቶ፡ሞስሊሆሙ፡፡ወኢክ፡ይወርዱ፡፡ኢሞደብር፡አዘዘሙ፡፡ኢ
 ግዚአ፡አዋሱስ፡ከሙ፡አይገገሩ፡ወአለሙኑሂ፡ዘርኤ፡ዘኢክበለ፡አሙ፡፡
 ተገሥአ፡ወልደ፡፡ኢጋለኢሙሕዋው፡፡ኢሞደ፡ሞውታ፡፡ወሀቀቡ፡ቃሎ፡ወ
 ኃሠሠወ፡ሞደ፡፡ወኢቱ፡ተገሥአ፡፡ኢሞደ፡ሞውታ፡፡ወተስኢልወ፡ወ
 ይቤልወ፡ይብሉ፡፡፻፸፱፡፡ወፈሪሳዊዎ፡፡አልዋስሃ፡ይቀደሞ፡ሙ፡፡፻፸፱፡፡
 ወአውሠአ፡ወይቤሎሙ፡፡አልዋስ፡ይመጽኦ፡ወዋስተራትህ፡ከሎ፡ወ
 ኢፍ፡፡፻፸፱፡፡ወልደ፡፡ኢጋለኢሙሕዋው፡ከሙ፡፡ብዙ፡፡፻፸፱፡፡፻፸፱፡፡
 ሞወ፡ወይቤኝኝወ፡፡ወባሕቱ፡፡ኢብለክሙ፡፡አልዋስ፡ሙ፡፡፻፸፱፡፡
 ላህሊሁ፡ከሎ፡፡ዘፈቀደ፡፡ብከሙ፡፡፻፸፱፡፡፻፸፱፡፡ወብጽሐ፡፡፻፸፱፡፡
 ብ፡፡አርደሊሁ፡ወረከቡ፡፡ብዙ፡፡ብከ፡፡፻፸፱፡፡ወሰብ፡፡ርኢደወ፡ከሎ፡፡
 ፡፡ብከ፡፡፻፸፱፡፡ወርጽ፡፡ብከሃ፡ወአሞሕወ፡፡ወይቤሎሙ፡፡ሞደ፡፡፻፸፱፡፡

AMHARIC OF ABU RUMI.

ከዋሱስ፡ከብቻው፡ብቀር፡ከርሳቸው፡፡፻፸፱፡፡ኢርሳቸውም፡ከተራራ፡፡
 ሲወርዱ፡ከለከላቸው፡ለሞደም፡፡ኢገደደ፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡
 ከሙታ፡፡ኢከከሠ፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡
 ንድር፡፡፻፸፱፡፡ሙደሠት፡ከሙታ፡፡ኢገደሀም፡፡ሲሉ፡፡፻፸፱፡፡፻፸፱፡፡
 ይላሉ፡፡፻፸፱፡፡አልዋስ፡፡አስቀደሞ፡፡ይመጣል፡፡ኢርሱ፡፡፻፸፱፡፡፻፸፱፡፡
 ላቸውም፡፡አልዋስ፡፡ይመጽኦ፡፡አስቀደሞ፡፡ሁሉንም፡፡፻፸፱፡፡፻፸፱፡፡
 ተጸፈም፡፡ብሰው፡፡፻፸፱፡፡ሙከራ፡፡ኢገደቀበል፡፡ኢገደኛቸው፡፡፻፸፱፡፡
 ነር፡፡፻፸፱፡፡ኢላቸኢሁ፡፡አልዋስ፡፡ፈጽሞ፡፡ሙጣ፡፡፻፸፱፡፡፻፸፱፡፡
 ሉ፡፡አደረጉበት፡፡ከለርሱ፡፡ኢገደ፡፡ተጸፈ፡፡ወደ፡፡፻፸፱፡፡፻፸፱፡፡
 ጣ፡፡ኢገደ፡፡ሰወች፡፡አዋ፡፡ብዙርዋቸው፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡
 ይ፡፡፻፸፱፡፡ሰወች፡፡ሁሉ፡፡ባዩት፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡
 ሕደ፡፡ተገኘቸው፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡፻፸፱፡፡

TIGRÉ OF PEARCE.

8. Wer ber dingets shar enter reiyer hom ber zurehu, hite er reiyer er sevv calle Yassus bercur mis hom bane hu.

9. Wer enter worred hom ker el ambar, hu mucker hom inder hi negger er sevv zer reiyer hom negger, shar el Wod der sevv tennessar ker el mote.

10. Wer haz hom zer negger ov wost hom enter tiock hadda mis hadda munte marlet el tennessar ker el mote.

11. Wer tiock hu hom, Ber negger munte zer bel el sarfe tar Elias mussea fellermer.

12. Wer hu mellash wer negger hom, Elias be ack zer mussea fellermer wer hu melless coulu negger [†]iccar, wer comha zer ter sarf ov el Wod der sevv ender hu carl buze er negger wer sedded hu be yelhem [†]yeavila.

13. Mai ane zer bel kar, Elias be Ack artou [†]artehu, wer gevver hom zer delleyea ov hum com zu ter sarf ov hum.

14. Wer shar enter mussea ov ariot hum, hu reiyer avviea mergavier cubhe hom, wer el sarfetart enter tiock mis hom.

15. Wer shar shar coulu souart, shar enter reiyer hom ler hum ter gurrem hom, wer weiye ov hum ignersar [†]idnersar hum.

AMHARIC OF PEARCE.

8. Ber dingets ser hiyer ber zurhu, hand er wond al hiyer Yassus bercur ker ballevateouch garer.

9. Enter worredhu ker hamber, hereso aszashu ender hinegger ler hander wond yer hiyer bet negger, yousk el ler wond lig [†]Igzare lig tennesto ker mote.

10. Yearn negger hazhu wost er hudhu, ter tiock hand ler hand minder marlet mer tennessar ker mote.

11. Ter tiockhu ler hereso ber negger, Ler minder sarfouch ter negger Elias buffeit hemutarlu.

12. Hereso mellash ter neggerhu, Elias ber ounet buffeit hemuttal coulu negger hemellasal[†] asmellasal, indate ter sarf ber ler wond lig [†]Igzare lig, inder hechillal buze er mucker negger ter sedded ber cunto [†]berlash.

13. Ounet anne negger achchu, Elias mutterto ber ounhu, argevverhu ler hereso inder wodalhu inder ter sarf ler hereso.

14. Yeanigzea mutterto ler ariotho, heiye rho er gig tarlack mergavier ter cribhu ler sarfouch sertiockhu.

15. Yeanigzea coulu souch ser hieyer ler hereso ter dingetshu, ter rotal ler hereso ignersarho.

ETHIOPIIC VERSION.

ትትኃሠሠዎመ : ወተሳኦሎመ : ለጸሐፍት : ሞኝተ : ይትኃሠሠዎ
 መ :: ወአውሠአ : አሐዲ : እም : ውስተ : አሐዛብ : ወይቤሎ : ሊቅ : አም
 ጸእክወ : ለወልድዎ : ንቤሁ : እስመ : ጋኔን : በሃም : አኝዞ : ወኝበ : ረከበ :
 ይጸሐ : ወዎስተራገፀ : ወዎሴወኖ : ወዎሐቂዎ : ስጸሁ : ወዎዎብሱ ::
 ወእቤሎመ : ለአርዲሳከኔ : ወስእኝወ : ፈወሶቶ :: ወአውሠአ : ወይቤ
 ሎመ : አትወልድ : እኝተ : አልባቲ : ሃይማኖተ : እስከ : ማእዘኑ : እሄሎ :
 ሞስሊክመ : ወእስከ : ማእዘኑ : እትሄገሠክመ : አምጸእወ : ዝዎ :
 ንቤዎ :: ወወስድወ : ንቤሁ : ወሶበ : ርእዎ : ውኦቱ : ጋኔን : ጸሐ : ውስተ :
 ሞድር : ወአስተራገፀ : ሶቤሃ : ወአሰወኖ :: ወተሳኦሎ : እገዚእ : አዎ
 ሱስ : ለአሱሁ : ወይቤሎ : ማእዘኑ : እምዘ : አኝዞ :: ወይቤሎ : እምኝእሱ :
 ወዘልፈ : ዎድቆ : ውስተ : ጸድፍ : ወእሳት : ወማይ : ከመ : ይቅተሎ ::
 ወባሐቱ : በዘትክል : ርድሳፈ : ወመሐረፈ : ወይቤሎ : እገዚእ : አዎሱስ :

AMHARIC OF ABU RUMI.

ከሐዘብሙ : አኝድ : መለሰ : አለም :: መሞሐር : ሆይ : ለጆን : ወደኝተ :
 አመጣሁት :: በርሱም : የማያናገር : ጋኔን : አለበት :: ካገኘው : ሁሉ :
 ስፍራ : ይጥለዋል : የራገጠዋልም : ጥርሱንም : የፈጠረ : ይረቀም :: ይ
 ቀ : መዛመርትኸንም : አልፏቸው : የወጡት :: ዘኝድ : አልቻሉምም ::
 እርሱ : ገን : መለሰለት : አለም :: እላኝት : የላመደ : ዘር :: እስከ : መቼ :
 ከላኝት : ጋራ : እኖራለሁ :: እስከ : መቼስ : እሸከማችኋለሁ :: ወደኔ :
 አምጽት :: ወደርሱም : አቀረቡት :: ባዎውም : ጊዜ : የዚያን : ጊዜውን :
 ጣለው : አያራገጠ : ጋኔን : በሞድር : ላይም : ወደቀ :: አረፈቱንም : ይደ
 ፍቅ : ጀመረ :: አባቱንም : ጠየቀው :: ከሰኝት : አመት : ጀምሮ : አገኘው :
 ይኸ :: እርሱ : ገን : መለሰ : አለም :: ከሐፃኝቱ : ጀምሮ :: ብዙ : ጊዜም :
 ወደሳት : ጣለው : ወደ : ውኃም : ሊገለው :: ነገር : ገን : ይቻላሁ : እኝድ : ሆን :
 እርዳ፤ : እዘኝልኝም :: የሱስም : አለው :: ትተመን : ዘኝድ : ትችል : እን

TIGRÉ OF PEARCE.

16. Wer hu tiock el sarfe, Munte tiock kar mis hom.
17. Wer hadda ov el mergavier mellash wer negger, Guity, ane umserku ov anter wod ha †wodane zer arvas gannent.
18. Wer zer arlu hu wossed hum, hu bettis hum, wer hu affar ov haff wer mis sinne hum wer menmin hu wer ter negger cou †ane ov ariot kar, inder he woutsou hu hom, wer mergebber sarn hom.
19. Hu mellash hum wer negger, Zer hi armini wargon kinda shar ker sennar mis he yeat com, ou kinda shar ker carl he yeat com; humsehu ov ane.
20. Wer humse hom ov hum, wer shar enter reiyer hum, sharshar el gannin subber hum, wer hu wodock ov muddre wer zerreu affrar ov haff.
21. Wer hu tiock abbohum kinda zummun zer artou ov wost hum, wer hu megger hu ber corler hu.
22. Wer buze er shar ov houve thouvhe gevver hu wer ov el moi mer-tufferhum, mai enter feletkar mer gebber negger, be niner aszen wer aggas ner.

AMHARIC OF PEARCE.

16. Hereso tiock ler sarfouch, Minder ter tiock achchu ler heresu.
17. Hand ler mergavier mellash ter negger, Gatou, anne armutterto ler anter yer anne wond er lig zerarlu hander dudar gannint †dudar nufs.
18. Hereso mer wossed erbetho hesubberal ler hereso, affrertalho †luffalho neckas ber tursho, minminho †menminal anne ter negger ler ariotho inder hewouttalhu ker hereso, al terchillal †hi chillam.
19. Hereso mellashho ternegger, Wo ler anter alarmin wargon, sint er zummun anne norcal ker anter garer, sint er zummun anne chillalachchu, umter ler anne.
20. Armetter †asmutterto ler hereso, yeanigzea ler hereso hieyerho, yeanigzea ler gannin cuddedho, wodockho ker mudder indewoswosal tufto.
21. Hereso ter tiock ler abbartho sint er zummun hellefho yean mutterto ker hereso wost, ter neggerho ber lig ounetho.
22. Er gig igzea ar gebber ler hereso wost er sart wost ler wor mertufho l'hereso †merguddel l'hereso, anter ter chillal enderhun azzen ber anner aggazho yer anner.

ETHIOPIIC VERSION.

እስመ፡ትቤ፡ትክል፡ኅሉ፡ይትከህል፡ለዘየአሞኝ፡፡ ወጸርኝ፡አቡ
 ሆ፡ለወኛቱ፡ወልድ፡ወይቤ፡አአሞኝ፡ርድኦ፡ለኢአሚኖት፡፡ ወርኝ
 ሆ፡እገዚእ፡አዋሱስ፡ከመ፡ይትራወጽ፡ሰብኦ፡ገሠጽ፡ለወኛቱ፡ጌኝ፡
 እኩይ፡፡ ወይቤሉ፡ጌኝ፡በሃሞ፡ወጽሙሞ፡አኝ፡እኤዝዘከ፡ትፃእ፡እ
 ሞኔሆ፡ወኢትገባእ፡እኝከ፡ላሳሌሆ፡፡ ወአገሀር፡ብዙኝ፡ወአስተራገፃ፡
 ሦልሰ፡ወወፅአ፡ወኮኝ፡ከመ፡በድኝ፡እስከ፡ይብሉ፡ብዙኝ፡ሞተ፡፡
 ወአኝዘ፡እገዚእ፡አዋሱስ፡በእደሆ፡ወአኝሦኦ፡ወተኝሦኦ፡ወቆመ፡፡
 ወበዊኦሙ፡ቤተ፡ይቤልወ፡አርድኢሆ፡በባሕቲቶሙ፡በእፎ፡ሰኦኝ፡
 ኝሕኝ፡አወፅኦቶ፡፡ ወይቤሉሙ፡ዘኝቱ፡ዘመድ፡ኢይክሉ፡አወፅኦቶ፡ዘ
 እኝበለ፡በጽሞ፡ወበጸሉት፡፡ ወወዊኦሙ፡እሞህ፡ሐረ፡እኝተ፡ገ
 ሊላ፡ወኢፈቀድ፡የእሞርወ፡፡ ወመሀርሙ፡ለአርድኢሆ፡ወይቤሉሙ፡
 ሀለወ፡ለወልድ፡እጊለእመሕዋው፡ይገባእ፡ወስተ፡እድ፡ሰብኦ፡ወይቆ

AMHARIC OF ABU RUMI.

ደ፡ሆኝህ፡ሆሉ፡ይቻላል፡ለሚተመኝ፡፡ ይዘዋ፡ጊዜሞ፡ጮኸ፡የብላቴኛ
 ወ፡አባት፡ኢየለቆስ፡አለሞ፡፡ ጌተ፡ሆይ፡አሞኛለሁ፡፡ የሃይሚኖቲኝ፡
 ድካሞ፡እገዘው፡፡ የሱስሞ፡የሰወቸኝ፡መራወጥ፡አይቶ፡፡ ርኩሱኝ፡
 ጌኝ፡ገሠጸው፡እኝደህ፡ሲለው፡፡ አኝተ፡የሚይኛገር፡ጌኝ፡ደኝቆርሞ፡
 አዘዝሁህ፡እኔ፡ከርሱ፡ትወጣ፡ዘኝድ፡፡ ደገመህሞ፡አትገባት፡፡ ጮ
 ኸሞ፡እጅገሞ፡አራገጠው፡ከርሱሞ፡ወጣ፡፡ እኝደ፡ሞተሞ፡ሆኝ፡፡ እ
 ጅገ፡ሰወቸ፡እስከሉ፡ድረስ፡፡ ፈጽሞ፡ሞተ፡፡ የሱስ፡ገኝ፡እጅጌ፡የዘ
 ወ፡አስኝሠውሞ፡ተኝሠሞ፡፡ ወደ፡ቤትሞ፡በገባ፡ጊዜ፡ደቆ፡መዘመ
 ርቱ፡ለብቻው፡ጠየቁት፡ለሞኝ፡እኛ፡አልቻልኝሞ፡እኛወጣው፡ዘኝድ፡፡
 አላቸውሞ፡፡ እኝደህ፡የለው፡ዘመድ፡አይቻልሞ፡ይወፃ፡ዘኝድ፡በጸሉ
 ትኛ፡በጽሞ፡በቆር፡፡ ከዘዋሞ፡ወጡ፡፡ በገሊላሞ፡አለፈ፡፡ ማኝሞ፡የ
 ወቆ፡ዘኝድ፡አልወደደሞ፡፡ ደቆ፡መዘመርቱኝ፡አስተወቆ፡ብልዋቸ

TIGRÉ OF PEARCE.

23. Yassus ter negger, Enter armine kar coulu negger zer coun zer armine hum.
24. Wer sharshar el abbo ov el corler ter buckey hu wer ter negger mis nivart, Igze ane armine aggaz kar ane z' hiarmine.
25. Shar Yassus reiyer zer el souart mussea ber weiyer amhadda, ter courhe mis el gannin ber negger ov hum, Anter arvas wer tsummum gannin ane aszas kar nar woutsou ker hum, wer hit artou dummo ov hum.
26. Wer el gannin buckhe wer cudded hum wer woutshu ker hum, wer hu nevver com zer hadda zer mote; com zer bel hom, Mote hu hum.
27. Mai Yassus tuckerbel ber hidhum wer er larl hum, wer hu tinneshu.
28. Wer shar enter musse hom ov bate ariothum ter tiock hum, be gilde, Le munte niner hi ner carl mer woutshehum.
29. Wer hu negger ov hom, Zer ineet hi mussea ber calli mai tsollote wer tsomeet.
30. Wer tennestar ker zeu, wer hellef ov markel Galilee: wer hu imbe hadda sevvi enter felet.

AMHARIC OF PEARCE.

23. Yassus ter negger ler hereso, Berhoun anter ter armine coulu negger hewon ler hereso zer arminho.
24. Yeanigzea yer lig abbart ter leckasho ter negger incho anvar, Gatou, † Igzi, anne armin, aggaz anter yer anne hi armine.
25. Yeanigzea Yassus se heiyeer ler souch inder himuttal rotal ber hand, ter quoterto ler gannin nufs ter neggerho, Anter dudar duncoro nufs anne aszasho nar wouttou ker hereso, artergebber ler hereso wost ingiddea.
26. Ler gannin nufs ligho cuddedho ergig wouttertou ker hereso, henebberho inder hander mote; yusk el terneggerhu, Mote ho arlo.
27. Yassus tuckerbel ber higho astenneser ler hereso, lie artennesho.
28. Yeanigzea ser gibber wost er bateho, ariotho tiock ler hereso ber quito, ter minder niner alchellam mer wouttertou ler hereso.
29. Hereso ter negger hu, Yean hinet †barhe himuttam bel er tsollote tsomet †tomeet.
30. Ker zear hid hu hellefho marl wost er Galilee, hereso alwodan hand er wond mer oqualhu.

ETHIOPIC VERSION.

ተልወ:: ወቀቲሎሙ: በሠልስት: ዕለት: ይትረሠኝ: ወአገረኝ: ዘይ
 ቤሎሙ: ወይፈርሃወ: ተስኦሎቶ:: ወበጸሐ: ቀፈረናሐም: ወበዊ
 ጽ: ቤተ: ይቤሎሙ: ሞኝተኦ: ሐለይክሙ: በፍኖት: በበይናቲክ
 ሙ:: ወአርሙሙ: እስሙ: ተባህሎ: በበይናቲሆሙ: በፍኖት: ሙኦ:
 እንጋ: የሀቢ: እምሆሙ:: ወነበረ: ወጸውሮሙ: ለሀሠርቱ: ወክልኦ
 ቱ: ወይቤሎሙ: ዘይፈቅድ: ልሂቀ: ይኹን: ለዋትሐት: ርእሶ: ለኹሎ:
 ወይኹን: ለአክ: ለኹሎ:: ወነሦኦ: ሐፃኝ: ወአቀሞ: ማእከሎሙ: ወአ
 ንበር: ወስተ: ሐፃኝ:: ወይቤሎሙ: ዘተወክሏ: አሐይ: ዘመጠነዝ: ሐ
 ፃኝ: በስምዖ: ኪሥ: ተወክሏ:: ወዘኝ: ኪሥ: ተወክሏ: አኮ: ኪሥ:
 ዘተወክሏ: ዘእንበለ: ይኦሙ: ዘፈነወኝ:: ወአውሦኦ: ዮሐንስ: ወይቤ
 ሎ: ሊቅ: ቦዘርኢኝ: ዘየወፅኦ: አጋኝኝተ: በስምክ: ወክላእናሁ: እስ
 ሙ: አተለወክ: ሞስሌኝ:: ወይቤሎሙ: እግዚእ: አዋሱስ: አትክልኦ

AMHARIC OF ABU RUMI.

ው: ነበርና:: የሰው: ልጅ: ይሰጣል: በሰው: እጅ:: ይገሉተልሞ:: በገይ
 ሉትሞ: ጊዜ: በሰስተኛ: ቀኝ: ይረሠዛ:: እርሳቸው: ገኝ: ይህኝኝ: ነገር:
 አላስተዋሉም: ይጠይቁትም: ዘንድ: ፈረ:: ወይ: ቅፍርናሆሞም: ሙጸ::
 በቤትም: ሳለ: ጠየቁቸው:: ሞኝ: ተስቡ: ነበራቸው: በመንገድ: እርሱ:
 በርሳቸው:: እርሳቸው: ገኝ: ዘማሉ:: በመንገድ: ይሉ: ነበርና: እርሱ: በ
 ርሳቸው:: ክርሳቸው: ማኝ: ይበልጣል:: ተቀመጠና: አሦራ: ሁለቱን:
 ጸራቸው: አላቸውም:: ማኝም: በወይ: በፈት: ይሆን: ዘንድ:: ክሁሉ:
 በኋላ: ይሆን: ለሁሉም: ሎሎ: ይሆን:: ሐፃኝም: ወሰደና: በማኸላቸው:
 አቆመው:: በብብቱም: አደረገው: አላቸውም:: የሚቀበልም: ክለዚህ:
 ሐፃኝት: አንደኝ: በስሜ:: ፈጽሞ: ተቀበለኝ:: የሚቀበለኝም: እኔን: አ
 ይቀበልም:: የላክኝ: እንደኝ:: ይሐንስም: መለሰለት: እንደሆነ: ሲል:: መ
 ሞሐር: ሆይ: አዋኝ: አንድ: ሰይጣናትን: ሲያወጣ: በስምህ: የሚይከተ
 ለኝ: ክለክልኝው: አይከተለኝምና:: የሆነ: ገኝ: አላቸው:: አትክልክሉ

TIGRÉ OF PEARCE.

31. Ker hu tummar ariot hum, wer ter negger ov hom, El wod der sevvī
† Isgare ter hellefha ov hid souan † sevvian wer hu cuttwail hu hom, wer en
darhe ter cuttwail hum ter larl † tensar el selest † salsi er marlte.

32. Mai hi felet hom zer negger wer ferre mer tiock hum.

33. Wer hu mussea ov Capernaum wer enter nevverer ov wost el bate
hu tiock hom, Munte er barse he yeat com amhadda ber mungard.

34. Mai suckerbel hom, ker ber mungard ter barse hom mane zer coun
el avvica.

35. Wer hu tackermut wer sover el assertacouletta wer negger ov hom,
Zer arlu sevvī dellea fellermer, lou be darhe coulu hecoun wer gibber
ler coulu.

36. Wer tuckerbel hadda corler, wer tuckel hu ov markel hom, wer
shar enter tuckerbel hu ov hid hum, hu negger ov hom :

37. Zerarlu zer tuckerbel hadda comzer corler ber sume ane, tuckerbel
hu ane; wer zerarlu zer tuckerbel ane, hi tuckerbel ane mai zume † hu
zer sedded ane .

38. Wer Yohannis millash hum ternegger, Guity, reiyer erner hadda zer
woutsou er gannent ber ni kar sume, wer hu hi cuttle erner, wer niner
guzzes hum kinder zer hi cuttle erner.

AMHARIC OF PEARCE.

31. Hereso aslummer ler Ariotho ter neggerhu, Ler wond lig † Isgare lig
ter setterto ler hig er wondouch inder heguddelho, serguddelho berquarler,
hereso hetennessar ber surstinyer cun.

32. Al oker bet neggerho, ter ferrerto inder hineggerhu ler hereso.

33. Hereso mutterto ler Capernaum, ser nebberho ber wost er bate,
tiockho ler heresu, Minderernu yean ter tallerachchu ber mungard.

34. Coulu zumerbelhu, ber mungard ter tsaller † talto mane ker couluhu
tarlack he wonal.

35. Hereso tackermut tertou † turtou ler asseroulet ter neggerho ler
heresu, wond buffeit ber won hefellegarlu, hereso ker coulu ber quarler
he wonal, lola ler coulu.

36. Hander tarnash ascar † lig tuckerbelho, argebber ber marlhu.
Yeanigzea se tuckerbelho wost higho, ter neggerho ler heresu :

37. Yermeroun mertuckerbel hand indearlu tarnast ascar † lig ber anne
sume, l' anne tuckerbel. Yermeroun l' anne tuckerbel, l' anne hi tuckerbel,
hereso ser sedded l' anne.

38. Yohannis mellashho ter negger, Gatou, hieyerner hand ser wouttou
Satan † gannent ber anter sume, al ter cuttle ler aner † anner terguzzesho
anner ler hereso, inder alcuttle ler anner.

ETHIOPIC VERSION.

ወ: እስመ: አልቦ: ዘይገብር: ኃይለ: በስምዖን: ወይክል: ፍጡኝ: አሕስ
 ሞ: ቃል: ላዕሊዖ:: እስመ: እምክሙ: አኮኝ: ዕድ: ውክሙ: ቢጽክሙ:
 ውክቱ:: ወዘአስተዋክሙ: ጽዋዕ: ማዖ: ቀሪር: በስምዖን: እስመ: እለ:
 ክርስቶስ: አኝተሙ: አሚኝ: እብላክሙ: አዋኝጉል: ዕሤቶ:: ወዘአስ
 ሐቶሙ: ለአሐዲ: እምአሉ: ንኡሳኝ: እለ: ዋላምኡ: ብዖ: ይኔይሶ: ይስ
 ቅሉ: በክሳዲ: አሐዲ: ማሕረጸ: አድገ: ወዋስጥምወ: ውስተ: ቀላዖ:
 ባሕር:: ወእመኝ: እይክ: ተስሐተክ: ሞትራ: ይኔይሶክ: ሞቱረ: እድ:
 ትባእ: ውስተ: ሕይወት: እምትባእ: ውስተ: እሳተ: ገሃኝም: ሞስለ:
 ክልኤሆኝ: እደዊክ: ንበ: እሳቱ: አይጠፍእ: ወዕዟሁ: አይኖውም::
 ወእመኝ: እገርክ: ተስሐተክ: ሞትራ: ወገድፈ: እምክክ: ይኔይሶክ:
 ሐኝክሶክ: ትባእ: ውስተ: ሕይወት: እምትባእ: ሞስለ: ክልኤሆኝ:
 እገርክ: ውስተ: ገሃኝም: ውስተ: እሳተ: ዘአይጠፍእ: ንበ: ዕዟሁ: አ

AMHARIC OF ABU RUMI.

ት:: በስሙ: ማኝም: ኃይለ: እዋሰራ: የሚናገር: የለምና: በኔ: ክፈ:: በላ
 ኝት: የሚይዝህ: ሁሉ: ከላኝት: ገራ: ነውና:: ጽዋ: ውኃ: የጠጣችሁ:
 በስሙ: ለክርስቶስ: እኝደሆናችሁ:: እውኝት: እላችኋለሁ: ዋጋው: እኝደ
 ይጠፋ:: የሰነደም: አኝደኝ: ከለዚህ: ሕፃናት: በኔ: የመኑትኝ:: ይኸለ
 ዋል: የወፍጮ: ይኝደዖ: ባኝገቱ: አድርጎ: ወደ: ባሕር: ቢወድቅ:: እይክ
 ሞ: ብተስትህ: ቀረጣት:: ይኸለኸልና: ወደ: ሕይወት: ብትገባ: ባኝድ:
 እይክ: ሁለት: እይክ: ኑርህ: ወደ: ገሃኝም: ክትሐድ: ወደማጠፋ: እሳት::
 ትሉ: የሚይዝሁት:: እሳቱም: የሚይጠፋ:: እገርክም: ብተስትክ: ቀ
 ረጣት:: ወደ: ሕይወት: ብትገባ: ይኸለኸልና: አኝተ: አኝባሳ: ሁኝህ::
 ሁለት: እገር: ኑርህ: ወደ: ገሃኝም: ክትገባ:: ወደ: ማጠፋው: እሳት::
 ትሉ: የሚይዝሁት: እሳቱ: የሚይጠፋ:: ዓይኝክም: ብተስትህ: አውጣ

TIGRÉ OF PEARCE.

39. Mai Yassus ter negger, Hi't er guzzes hum ker yeavila hadda sevvì zer gebber avieyea negger be sume ane, zer carl mer negger nishta itiat ov ane.

40. Ker hu zer hi tsalli ner mis niner.

41. Ker zerarlù zer hev kar fingal moi ner setta ov sume ane, kinder zer heyeatcom ne Christos, ack ane negger he yeatcom, hu hi tiffer worrarler.

42. Wer zer arlu zer hev hadda zume er nishta zer armine ov ane, he esh le hum hadda muttarn ter suckkel ov marger hum wer ter taller †wergerhu ov el barhe.

43. Wer enter buddel kar hid kar, quorets hu : hi esh er kar ler anter mer artou ov nufs ber ankass, ker enter arlu couletta hid mer ked ler gannam ov wost el houe zer arlem hi tuffer.

44. Zer assicar hom zer hi mote, wer el houe zer hi tuffer.

45. Wer enter iggre kar ter buddel kar, quorets hu : hi esh er kar ler artou ankass ov nufs ker enter arlu couletta iggre mer artou †wogererhu ov wost gannam ov wost houe zer arlem hi tuffer.

AMHARIC OF PEARCE.

39. Yassus ternegger, Arteguzzesho, yerhinore hand er wond tarlack negger mer arderergo ber anne sume, ber ticket negger he souerho caffu ler anne.

40. Hereso al ter talto l' anner ker niner hewone.

41. Yermerroun l' anter mer set fingal wor mer tutter ber anne sume, cerler Cristos wargon berounachchu, ounet anne neggerachchu, hereso hi tuffar worrartho.

42. Yermerroun merasquotter hander year tarnash ascarouch zer armine ler anne, ber shellal ler hereso hander wofehou ter assen ker ungu †hugutho ter taller ker bar.

43. Yer anter hig ber asquotter †buddelal ler anter, quoretho, he shellal ler anter mer gibber ler nufs ber hankas, ker mer hid ler gannan ber oulet hig wost er sart zer ler arlem hi tiffar †tuffer.

44. Yean ler til hi motehu, ler sart hi tuffer.

45. Yer anter igger buddelal ler anter, quoretho, he shellal ler anter mergibber ler nufs ber ankas er ker mer gibber ler gannam ber oulet igger wost er sart zer ler arlem mer hi won mer tuffer.

ETHIOPIIC VERSION.

ይኛውም፡ ወእሳቱ፡ አይጠፋኝ፡፡ ወእመኔ፡ ዓይኛክ፡ ታስሐተክ፡ ሞል
 ሐ፡ ይይደሰክ፡ ነቋረክ፡ ትባእ፡ ውስተ፡ መንገሥተ፡ እገዚአብሔር፡ እ
 ሞትባእ፡ ሞስለ፡ ክልሐሆን፡ አዕይኝቲክ፡ ውስተ፡ ገሃዝም፡ ዘእሳት፡፡ ን
 በ፡ ዕፄሁ፡ አይኛውም፡ ወእሳቱ፡ አይጠፋኝ፡፡ እስመ፡ ለኩሉ፡ በእሳት፡
 ይመላሐወ፡ ወኩሉ፡ ዘይጠባኝ፡ በእሳት፡ ይትመላሐ፡፡ ሠናይ፡ ወእቱ፡
 ዌው፡ ወእሳት፡፡ ወእመሰ፡ ዌው፡ ለስሐ፡ በሞኝት፡ እኝክ፡ ይቆስመ፡፡
 ዌው፡ እኝክ፡ ርክቡ፡ በበይኛቲክመ፡ ወተሠናእው፡፡

AMHARIC OF ABU RUMI.

ት፡፡ ወይ፡ መንገሥተ፡ እገዚአብሔር፡ ብትገባ፡ ይኸልካልኛ፡፡ ባንድ፡ ዓ
 ይኝ፡፡ ሁለት፡ ዓይኝ፡ ኑሮህ፡ ወይ፡ እሳት፡ ገሃዝም፡ ክትገባ፡፡ ትሉ፡ ሞላይ
 ሞት፡ እሳቱም፡ ሞላይጠፋ፡፡ ሁሉ፡ በሳት፡ ይጠፋጣል፡፡ መሠዋዕትም፡
 ሁሉ፡ በጨው፡ ይሳላል፡፡ ጨው፡ መልካም፡ ነው፡፡ ጨው፡ ሞላዋጥ፡
 ካሆን፡ በሞኝ፡ ይጠፋጣል፡፡ ሰውነታችሁ፡ ጨው፡ ይሁን፡፡ እርሱ፡ በርሳ
 ችሁም፡ በሰላም፡ ተናገሩ፡፡

TIGRÉ OF PEARCE.

46. Zer assicar hom hi mote, wer el houe zer hi tuffer.
 47. Wer enter ine kar buddel kar, bockcos hu: hi esh er kar mer artou ov wost el negustart Isgare mis hadda ine enter arlu couletta ine mer wogerer ov wost gannam houe.
 48. Zer assicar hom hi mote, wer el houe zer hi tuffer.
 49. Ker coulu hadda ter chouhu mis houe, wer coulu mistre ter chouhu mis chou.
 50. Chou subbuck, mai el chou enter tuffer ile ni chou hu ber zear hi tuffet hu arder chou ov wost er kar †kume, wer arder armarn hadda mis hadda †amhadda.

AMHARIC OF PEARCE.

46. Yean ler til hi motehu, ler sart hi tuffer.
 47. Ineho ber buddelho, aswottou; he shellal ler anter mergibber wost ler negustart Igzare ler hander ine, ker oulet ine mer gibber wost er gannam sart.
 48. Yean ler til hi motehu, ler sart hi tuffer.
 49. Ker coulu hand ter lousehu ber sart, coulu musswort ter loushu ber chou.
 50. Chou malcom, enter chou ar tuffer ler chouount mer tuffet ber minder ter tuffet achchu arnore chou ber wost achchu, arnore armarn hand ler hand.

IN order to render Mr. Pearce's Versions more intelligible, I have attempted to exhibit Specimens of them in the Ethiopic Character. It appears that he has not only deviated widely from analogy in his orthography, but has also made numerous grammatical errors, and violated the idiom of the language, in attempting to render *each word and particle* in the English Version, from which he translated, by a corresponding one in Tigré or Amharic. Sometimes also he seems to have forgotten, or to have been ignorant of, certain forms or expressions which should have been introduced. For instance, in his Amharic Version, there is scarcely a copulative or disjunctive particle in the whole chapter, not even the conjunction *and*. Supported by the authority of Abu Rumi, I feel that I may make such remarks as these, without incurring the charge of presumption. But, at the same time, there is reason to believe that Mr. Pearce has accurately expressed the native pronunciation; and it is possible that, in the rapidity of colloquial communication, many of the characteristics of particular inflexion may be lost, and so have disappeared also from Mr. Pearce's Versions. We know that in Syriac the sound of the vowel which distinguishes the third person plural from the third person singular, in the preterite of verbs, is lost, even in more solemn and deliberate reading. Yet if similar cases were at all of frequent occurrence in Amharic, the circumstance would not have escaped the inquisitive and indefatigable research of Ludolf.

TIGRÉ.

1. ወሁ፡ነገረ፡ኃብሆም፡በሐቅ፡አፋ፡እነገርከ፡ከሀሉ፡ሐደ፡ሐደሆም፡
 ከበሉ፡ኃብዝሆ፡ከአደጣህሙ፡ኃብ፡ሞት፡ከዘደረገዎም፡እል፡
 ኃገሆተት፡ኃብ፡እገዚአብሔር፡እኝት፡ትመጽእ፡ሞስ፡ኃይል፡።
2. ወደርኝ፡ሰደሰተ፡መሀልተ፡የሱስ፡ወሰደ፡ሞስሆም፡ጳጥርስ፡
 ወደሰቅብ፡ወደሐኝስ፡ወመርሐሆም፡ላህሉ፡ኃብ፡ሐደ፡ሀቢደ፡
 አሞገ፡በበደኝሆም፡ወተለወጠ፡ኃብ፡ቃደሞሆም፡።

3. ወንድህሁም፡ተበረቀ፡ልካ፤፡ጸሐ።ከመ፡በረድ፡ከአንድ፡ዘ።
ለ፡ሰራተኛ፡ኃብ፡ሞድር፡ከጸሐ።ወሆም፡፡
4. ወዘመጽአ፡ኃብሆም፡ኤልያስ፡ሞስ፡ሙሴ፡ወተነጋረሆም፡ሞስ፡
የሱስ፡፡
5. ወጳጥርስ፡መለሰ፡ወተነጋረ፡ኃብ፡የሱስ፡ጌቴ፡ዝሱብኸ፤፡መስክ
፤፡ኃብዘ፡ወከንሰራ፡ኦ፤፡ሠልሰተ፡፡ሐይ፡ለአንተ፡ወሐ
ይ፡ለሙሴ፡ወሐይ፡ለኤልያስ፡፡
6. ከሁ፡ኢይረሐ፡ሞንተ፡መነገር፡ከሱሉ፡ኃብሆም፡ብትም፡ፈ
ርሐ፡፡
7. ወዘበረ፡ሐይ፡ደመኛ፡ጽላል፡ዘገብረሆም፡ወሐይ፡ደሞ፡መጽ
አ፡ከኤልያስ፡ተነጋረ፡ዘ፡ፍትወ፤፡ወሐይ፡ሰሙሆም፡፡
8. ወበድንገ፡ሸአንተ፡ይረክዩም፡በዙርዩ፡ኢተርኦ፡ሱብአ፡ካ
ልአ፡የሱስ፡በቀር፡ሞስሆም፡በደህሁ፡፡
9. ወአንተ፡ወረደም፡ከኤልያስም፡ሁ፡መከረሆም፡አንድ፡ኢይነገ
ሩ፡ሱብአ፡ዘርክዩም፡ነገር፡ሸአልወሐይ፡ሱብአ፡ተነሥአ፡ከኤል
ሞት፡፡
10. ወአንተም፡ዘነገር፡ኃብወስ፡ሞም፡አንተ፡ጠየቁ፡ሐይ፡ሞስ፡
ሐይ፡ሞንተ፡ሚለት፡አልተነሥአ፡ከኤልሞት፡፡

AMHARIC.

1. አርሱ፡ተነገረ፡ለአርሱው፡አውነት፡አኔ፡አነገራችሁ፡ከዚያ፡አሉ፡
ዘቆማሉ፡፡የደሰጣሙ፡ለሞት፡አሰከ፡ተአዩ፡ለነገሥተት፡አገዛ
አብሐር፡መጥቶ፡በኃይል፡ጋራ፡፡
2. ከደሰተ፡ቀኝ፡በኋላ፡የሱስ፡ወስደ፡በአንድ፡ጳጥርስ፡የሰቀብ፡
የሐንስ፡መረሐው፡ላይ፡ወስተ፡አንድ፡ረድም፡አምባ፡ብቻ፡አ
ርሱው፡ሞልክ፡ተለወጠ፡ከፈቱ፡፡
3. ልብሱ፡ተበረቀ፡አደገ፡፤፡አንድ፡በረድ፡አንድ፡ሰራተኛ፡ከሞ
ድር፡በአይቸልም፡መነገረው፡፡
4. የመጭቶ፡ለአርሱው፡ኤልያስ፡ከሙሴ፡ጋራ፡ተነገሩ፡ከየሱስ፡
ጋራ፡፡
5. ጳጥርስ፡መለሰ፡ተነገረ፡ለየሱስ፡ጌቱ፡መልካም፡ኦከ፤፡ከዚያ፡

- መቀይ፡ ንስራ፡ ሶስተ፡ ኃልት፡ አንድ፡ ለአንተ፡ አንድ፡ ለመሴ፡ አን
ድ፡ ለአልዋሰ፡፡
6. እርሱ፡ ተጨንቆ፡ ሞንድር፡ መናገር፡ እጅግ፡ ፍርቀው፡፡
7. ይኑበር፡ አንድ፡ ደመና፡ እንደ፡ ጽላል፡ አደረገው፡ አንድ፡ ደሞፅ፡ መ
ጥቶ፡ ነውስተ፡ ደመና፡ ትነገር፡ የእኔ፡ መውደድ፡ ልጅ፡ ስመው፡፡
8. በድንገፅ፡ ስለዩ፡ በዙሩ፡ አንድ፡ ወንድ፡ አልለዩ፡ የሱስ፡ በቀር፡ በ
ልቤቶች፡ ጋራ፡
9. እንተ፡ ወረደ፡ ከአሞባ፡ እርሱ፡ አዘዛችሁ፡ እንደ፡ አይነገሩ፡ ለአንድ፡
ወንድ፡ የአዩበት፡ ነገር፡ እስከ፡ ለወንድ፡ ልጅ፡ ተነሥቶ፡ ከሞት፡
10. የን፡ ነገር፡ የዙ፡ ውስተ፡ ሆደ፡ ተጠይቀው፡ አንድ፡ ለአንድ፡ ሞንድ
ር፡ ማለት፡ መተነሣ፡ ከሞት፡፡

IN CAPUT NONUM EVANGELII S. MARCI

E VERSIONE AMHARICA AB ABU RUMI CONFECTA

PRAXIS GRAMMATICA.

1. አላቸውዎ፡] *Et dixit illis.* Radix Bilitera, አለ፡ *Dixit.* ቸው፡ (rarius ዋቸው፡ Ludolfo ዋቸ፡) est pronomen affixum 3 pers. plur. quod vocalem præcedentem in quartum ordinem transfert. ዎ፡ Conjunctio postfixa, *Et.*
2. ኧውኀት፡] *Certo.* Nom. subst. *Fides, Veritas.* Ludolfo ኧኀት፡ Hic autem adverbialiter ponitur, per ellipsin præpositionis ስ፡
3. አላቸኒሁ፡] *Vobis dico.* Vox composita ex አላቸሁ፡ አላሁ፡ (Scripsisset Ludolfus አላቸኡ፡ አላኡ፡) Litera autem gutturalis አ፡ in quarti ordinis vocalem pro more absorbetur, quæ cum vocali præcedente secundi ordinis, diphthongum efficit: cum vero ሁ፡ diphthongi non sit capax, in literam cognatam ኀ፡ mutatur, unde ex ሁአ fit ኀ፡ (Affixum ቸሁ፡ nunquam aliàs in versione nostra per ኀ፡ scribitur.) Deinde አላቸሁ፡ *Vobis,* ex አለ፡ *Ad, Versus,* et pronom. affix. 2 pers. plur. ቸሁ፡ composita est, vocali præcedente in quartum ordinem ob affixum translata. አላሁ፡ *Dixi;* a rad. አለ፡ est 1 pers. sing. præteriti, quæ apud Ludolfum in ኡ፡ terminatur.
4. ከዚህ፡] *Hic.* Adverbium. ከዚኸ፡ Ludolfo, quem vide, Lexic. Amhar. in voc. ዜኸ፡
5. ከቆሙት፡] *Ex iis qui stant.* ከ፡ præpositio præfixa, *Ex.* Deinde relativum ሞ፡ pro more omittitur, seu potius celeris pronunciationis vitio in literam præcedentem absorbetur, et ቆሙ፡ 3 pers. plur. præter. a rad. ቆመ፡ *Stetit.* ት፡ affixum pronominale 3 pers. sing.; sed sæpissime verbis in 3 pers. plur. otiose, ut hîc, additur; sive pleonasticè, sive euphoniæ gratiâ.

6. ሰዎች:] *Homines*. (Latine diceret *Quidam*.) Pluralis regulariter a nomine ሰወ: *Homo*, formatus.
7. አሉ:] *Sunt*. 3 pers. plur. præter. ab eadem rad. አለ: de qua supra. Habet enim significationes diversas duas, 1. *Dixit*. 2. *Est*.
8. ሞትኝ:] *Mortem*. A nom. subst. ሞት: *Mors*. ኝ: accusativi nota est.
9. የማይጠጥሩት:] *Qui non gustabunt*. የ: relativum est; quod verbis præfixum ሞ: plerumque adsciscit, et fit የሞ: (Hasce literas Ludolfus pro participii præformativis accepit; minus accurate). Deinde ማ: pro ሞ: scribitur, quod particula negativa አ: utpote quæ litera gutturalis sit, in vocalem quarti ordinis absorbeatur. ይጠጥሩ: 3 pers. plur. fut. a rad. ጠጠ ሰ: *Gustavit*. De affixo ት: vid. supra, n. 5.
10. እስኪያድሩ:] *Donec viderint*. Binæ istæ particulæ, እስኪ: nempe præcedens, et ያድሩ: subsequens, conjunctim pro adverbio *Donec* usurpantur. Ad literam, *Usque ad horam adventus*, significare possint, nam ያድሩ: est a rad. ያደሩ: *Attigit, Advenit*. እስኪ: autem, sequente, ut sæpius fit, ይ præformativa 3 pers. fut., eam absorbet, et እስኪ: scribitur. Eadem formâ et hîc occurrit, sed minus regulariter, ante የ: Hoc autem et in aliis præfixis, et in lingua etiam Æthiopica accidit. Deinde, የየ: est pro ያዳየ: s. ያዳየ: absorpta pro more litera gutturali, 3 pers. plur. fut. a rad. ዳየ: (Ludolfo ጠየ: *Vidit*).
11. መንግሥተ: እግዚአብሔር:] *Regnum Domini*. Phrasis et voces mere Æthiopicae.
12. ስትመጣ:] *Veniens*: ad literam, *Cum veniat*. ስ: particula præfixa, ejusdem significationis cum Æthiopica አኝዝ: (vid. Lud. Lex. Æthiop. in voc. አኝዝ:). ትመጣ: est 3 pers. sing. fem. fut. a rad. መጣ: s. መጸ: *Venit*. Obiter autem notandum quod literæ ጠ: ጸ: et ፀ: in lingua Amharica sæpissime inter se mutuo convertantur.
13. በኃይል:] *In potentia*. በ: præpositio præfixa, *In*. ኃይል: nomen Æthiopicum, *Vis, Robur*: item, *Opus stupendum, Miraculum*.
14. ከሰድስት: ቀንሞ: በኋላ:] *Et post sex dies*. Notanda vocum collocatio, quæ talis est, *Quàm sex dies-et post*. በኋላ: *Post*; adverbium est e በ et ኋላ: (vid. Lud. Lex. Amhar. voc. ኋላ:) compositum, et cum particula ከ sequente construitur, quæ idcirco adjectivo numerali ከሰድስት: præfigitur.

- ፋኝሞ:** Nom. subst. **ፋኝ:** *Dies*, conjunctione **ሞ:** postfixa, de qua vid. n. 1. supra.
15. **ወሰደ:**] *Assumpsit.* Ipsa radix.
16. **የሱስ:**] *JESUS.* Contractum ex Æthiopico **አዋሱስ:**
17. **ጴጥሮስኝ:**] *Petrum.* Nom. propr. in accusativo; vid. n. 8.
18. **የዕቆብኝሞ:የሐኝስኝሞ:**] *Et Jacobum, et Joannem.* Nomina propria in accusativo, addita utrique conjunctione **ሞ:**
19. **ወደ:**] *Versus.* Præpositio separabilis, aliquando tamen cum voce sequente coalescens, præsertim cum a litera gutturali incipiat.
20. **ረጅሞ:**] *Excelsum.* Ludolfi **ረዢሞ:** *Longus*, ejusdem est originis.
21. **ተራራሞ:**] *Et montem.* Nom. subst. **ተራራ:** *Mons*, cum conjunctione **ሞ:**
22. **አወጣቸው:**] *Eduxit eos.* **አወጣ:** est 3 pers. sing. præter. conj. II. a rad. **ወጣ:** s. **ወፃ:** *Exiit.* De affixo **ቸው:** vid. num. 1.
23. **ለብቸቸው:**] *Seorsum.* Vox **ብቸ:** *Solus*, est e numero adjectivorum quæ “affixa personalia ad significandas personas requirunt;” unde dicitur **ብቸኝ:** *Tu solus*, **ብቸው:** *Ille solus*, **ብቸቸው:** *Illi soli.* (Ludolf. Gramm. Amhar. Lib. VI. Cap. ii. 3.). Deinde præpositio **ለ:** præfixa eam vim habere videtur q. d. *In locum ubi soli essent.*
24. **ተለወጠሞ:**] *Et transformatus est.* 3 pers. sing. præter. Conj. III. a rad. **ለወጠ:** Ludolfo *Dissolvit:* a qua quidem significatione *transformandi* notio facile deducitur. De conjunctione **ሞ:** utpote jam satis notâ, plura non adjiciemus.
25. **በፈተቸው:**] *In conspectu eorum.* **በ:** præpositio est, *In.* **ፈተ:** nom. subst. *Facies, Conspectus.* **ቸው:** vocali quarti ordinis præcedente, affixum personale et possessivum. (n. 1.)
26. **ለብሱሞ:**] *Et vestis ejus.* Nom. Æthiop. femin. **ለብሱ:** *Vestis, Vestitus*, cum affixo ‘u’, *ejus.*
27. **ነጭ:ሁኗ:**] *Ea deveniente alba.* **ነጭ:** (Lud. **ነጭክ:**) nom. adject. *Albus*, a. **ሁኗ:** est infinitivus participialis, a rad. **ሆኗ:** (Lud. **ኑኦኗ:** et **ኑኗ:**) *Fuit, Factus est.* Infinitivus regularis est, ut apud Ludolfum, (Gr. Amh. L. II. Cap. xii. 21.) **መሆኗ:** sed forma quam ille recte participialem in aliis conjugationibus appellavit, (ib. Cap. xiii. not. et Cap. xiv. 4.) est **ሆኗ:**

Italice *essendo*. Nunquam autem sine affixo pronomine, quantum observavi, usurpatur. In 3 pers. sing. habemus **ሁኖ**: *essendo egli*, **ሁኖ**: *essendo ella*, ut in hoc loco legitur, ob nomen femininum **ለብሰ**:: Notandum autem quod omnes conjugationes et omnia verborum genera infinitivos suos participiales habeant, quod Ludolfus ob librorum Amharicorum inopiam, non satis perspexerat.

28. **ብልጭ፡ብልጭ፡ትል፡ነበረች፡**] *Mirum in modum augeri pergebat*. Phrasis ista, cum præcedente conjuncta, hunc sensum efficit, *Vestis ejus valde incandescebat*. Ut singula expendamus, **ነበረች**: est 3 pers. sing. fem. præter. a rad. **ነበረ**: *Fuit*, cum nomine **ለብሰ**: genere concordans. Verbum autem **ነበረ**: sequente (ut h. l.) subjunctivo, sæpissime usurpatur ad eundem modum ac Latine dicitur, '*Factum est ut incandesceret*:' nec tamen eadem prorsus significatione, quippe sensum pergendi et continuandi includere videtur. Haud absimilis ut usus Arabici **ك**. Deinde **ብልጭ**: est a **በለጠ**: vel **በለጸ**: *Major fuit*, litera **ጠ**: in **ጪ**: liquescente (vid. Lud. Gr. Amh. II. iv. 7.) et **ትል**: fem. a verbo defectivo **ይል**: *Dicet, Dicat*. Jam vero notum est, verba *dicendi* apud Habessinios singulari plane modo cum particulis conjungi, ut **ከሞ፡አለ፡** *Dixit, St!* pro *Siluit*: **አሞቢ፡አለ፡** *Dixit, Non*; pro, *Recusavit*: et hujusmodi est phrasis ista, **ብልጭ፡ትል፡** *Dicat, Magis*; pro, *Augeatur*. Vocis autem **ብልጭ**: repetitio intensiva est, unde verti, *Mirum in modum*.

Omnino hæc tota clausula e difficilioribus est.

29. **አንድ፡**] *Sicut*. Adverbium.
30. **በረድ፡**] *Grando*. Nom. subst. Hic pro *Nive*.
31. **አፃቢ፡**] *Fullo*. Ludolfo est **ሐፃቢ፡** *Lotor*, sed hic absolute pro, *Lotor vestium, Fullo*.
32. **የማይችል፡**] *Ita ut non possit*. De præfixo **የማ**: vid. sup. n. 9. **ይችል**: (quæ quidem forma apud Ludolfum non extat) est 3 pers. sing. fut. vel subjunct. a rad. Bilit. **ችል**: *Potuit*. Notandum autem quod relativum **የ**: constructionem hîc habeat peculiarem, et Latine per adverbium vel conjunctionem, ut videtur, reddendum est.
33. **በሞድር፡ላይ፡**] *Super terram*. **ሞድር፡** *Terra*. Particula **ላይ**: cum **በ**: composita, præpositionem efficit. Habemus igitur **በላይ**: *Super*, ut **በኋ**

- Λ:** *Post*, (n. 14); sed substantivum quod a præpositione regitur plerumque interponi solet, ut hîc **ግድር:** (Vid. Lud. Gr. Amh. VI. v. 1.).
34. **ፋጭ:ፆፂርገ:ዘኝድ:**] *Ut albam faciat.* De **ፋጭ:** vid. sup. n. 27. **ፆፂርገ:** 3 pers. sing. fut. Conj. II. ab **አደርገ:** *Fecit*, quod in prima conjugatione mihi nondum occurrit. **ዘኝድ:** *Ut*, conjunctio, quæ verbis *postponitur*, ut et aliæ multæ particulæ quæ in ceteris linguis *præponi* solent. Constructio autem a verbo **ደኹ:** *Possit*, dependet: q. d. *Possit ut faciat*, pro, *Possit facere*.
35. **ኧኝደርሱ:**] *In istum modum.* Vox composita ex **ኧኝድ:** *Sicut*, et **ኧርሱ:** *Ille*, elisa primi ordinis gutturali. Hîc autem adverbialiter accipienda est; si enim ad nomen fem. **ሉብስ:** referendum esset pronomen, scribendum fuisset **ኧኝደርሱዋ:** *Sicut illa*.
36. **ተገለጸ:**] *Apparuit.* A rad. **ገለጸ:** *Detexit.* Conj. III. Notandum autem quod versus initium asyndeton sit, quæ quidem constructio frequentis est usûs.
37. **ላኹ:**] *Eis.* E præpositione **ለ:** *Ad*, et affixo **ኹ:** (n. 1.) compositum.
38. **ኤልያስ:**] *Elias.* Nom. propr.
39. **ከመሴ:ጋራ:**] *Unà cum Mose.* **መሴ:** nomen propr. est, *Moses*. Particula **ጋራ:** cum **ከ:** construitur, ut **ላደ:** cum **በ:** (n. 33.) nomine substantivo interposito, et significat, *Unà cum*.
40. **ደናገሩግዑ:ነበሩ:**] *Et loquebantur.* **ደናገሩ:** 3 pers. plur. fut. a **ተናገረ:** *Locutus est*; quod a rad. **ነገረ:** *Narravit.* Retinet autem formam octavæ conjugationis Æthiopicae. **ነበሩ:** est a rad. **ነበረ:** *Fuit*, de cujus constructione vid. n. 28.
41. **ከዋሱስ:ጋራ:**] *Unà cum Jesu.* Vid. n. 39.
42. **መለሰ:**] *Respondit.* Ipsa radix.
43. **ዋሱስንግዑ:**] *Et Jesum.* Accusativus a nomine **ዋሱስ:** addita conjunctione **ግዑ:** Regitur a verbo sequente **አለ:** *Dixit, allocutus est.*
44. **መግዕረ:ሆይ:**] *O magister!* **መግዕረ:** nom. subst. a rad. **መሐረ:** s. **መሀረ:** *Docuit.* **ሆይ:** interjectio appellandi, postposita; Arabicæ يا respondens. Ludolfus **ኖይ:** scribit et perperam *Meus* interpretatur. In universum autem notandum est, quòd pro Ludolfi **ኝ:** et **ኸ:** Abu-Rumi fere semper **ሀ:** scribat.

45. **አጃገ:**] *Valde.* Adverbium, quod et adjectivè pro *Multus, Multi*, aliquando accipitur.
46. **መልካም:**] *Bonum.* Adjectivum. Ludolfo, *Pulcher, Formosus.*
47. **ኒው:**] *Est.* Verbum anomalum, de quo Ludolf. Gr. Amh. II. xviii. 8.
48. **ከዚህ:**] *Hic.* Vid. supra, n. 4.
49. **በኛመጥ:**] *Ut consideamus.* **በ:** verbis præfixa, plerumque *Si* significat; hic autem vim fere eandem habet, quæ plerumque particulis **አኝ፣** præpositæ, **ዘኝ፣** postpositæ, tribuitur, scil. *Ut, Quòd.* Possit tamen et hic per *Si* verti. Deinde **ኛመጥ:** est 1 pers. plur. fut. a **ተመጠ:** *Consedit,* quod tertiæ conjugationis est. In prima mihi nondum occurrit.
50. **ሶስትም፡ደስ:**] *Et tria tabernacula.* Numerales **ሶስት:** apud Ludolfum habes, substantivum **ደስ:** non item.
51. **አኝሰራ:**] *Exstruamus.* 1 pers. plur. subjunct. a rad. **ሰራ:** (Ludolfo **ሠራ:**) *Laboravit, Laborando confecit, pec. Ædificavit.* Prima autem persona pluralis in futuro, præsentis, et subjunctivo, habet sæpissime duas preformativas **አኝ:** pro sola **ኝ:**. Hoc Ludolfus nondum observaverat.
52. **ላኝት:**] *Tibi.* E præpos. **ላ:** et pronomine personali **ኝት:** *Tu,* compositum. Litera autem gutturalis **አ:** in vocalem longam absorpta est.
- Ne vero durior videatur talis gutturalium absorptio, notandum est quod plerumque non nisi literis **አ:** et **ሀ:** accidat, quæ in pronuntiatione vim consonantium vix habent. Quòd autem frequentissimi sit usûs, id ex eo oritur, quòd voces plurimæ, Æthiopice per **ሀ:** **ሐ:** aut **ኝ:** scriptæ, ab Abu Rumi per **አ:** scribantur.
53. **አኝ፣:**] *Unum.* Numerales; Ludolfo **ሐኝ፣:**
54. **ለመሥራም፡አኝ፣፡ለአልደስም፡አኝ፣:**] *Et Mosi unum, et Eliæ unum.* Omnia expeditu facilia.
55. **የሚለውኝ:**] *Quid ei diceret.* Pro **የሚለውኝ:** quod ex **ሂለ:** verbo defectivo, *Dicat, dicet, &c.* **ላ:** autem in **ለ:** ob affixum **ው:** *Eum,* transfertur. Deinde **የሚ:** relativum est (n. 9.) et **ኝ:** nota accusativi, quia a verbo **ሂለ:** regitur. De **ኝ:** accusativi verbis postfixa, vid. Lud. Gr. Amh. VI. i. 6.
56. **አዎቅምኝ:**] *Nam non sciebat.* Verbum **ዎቅ:** est 3 pers. sing. fut. a rad. **አዎቅ:** s. **ሀዎቅ:** *Scivit,* prima radicali absorpta (vid. Lud. in voc.

- ሀወቆ:) አ: præfixa cum suffixa ሞ: conjunctim negativam efficiunt (Lud. Gr. Amh. V. i. 9.) Denique ና: postfixa conjunctio causalis, *Nam*. Aliquando etiam copulativa est.
57. ስለ:] *Quia*. Plerumque præpositio est, *Propter*, hîc vero pro conjunctione accipi videtur.
58. ፈረ:] *Metuerunt*. 3 pers. plur. præter. a rad. ፈረ:] (Lud. ፈረ:] *Metuit*.
59. ጀመረ:] *Et nubes*. Nom. subst. ጀመረ:] *Nubes*.
60. ሰወርዋቸው: ነበር:] *Obtegebat eos*. ነበር:] Irregulariter pro ነበረ:] *Fuit*, ultima vocali, ut in quotidiana pronuntiatione, ita et in scriptis, omissa. De constructione verbi ነበር:] cum futuro, diximus, n. 28. jam vero notandum quòd eodem fere modo etiam cum Infinitivo Participiali construatur. ሰወርዋቸው:] autem infinitivus participialis est a rad. ሰወረ:] *Celavit*, cum affixo የቸው:] *Eos*. Forma enim hujus infinitivi talis est; a ሰወረ:], ሰወር:], a ፈተኝ: ፈተኝ:], a ጀመረ:] ጀመር:] (vid. Lud. Lex. Amh. voc. ዘመረ:] et in aliis conjugationibus præfiguntur literæ characteristicæ, ut a ተፈተኝ:, ተፈተኝ:, ab አስቀደመ:, አስቀደሙ:] Cum vero nunquam sine affixo pronominali occurrat, sæpius adverbii personalis formam induit, qualem exposuit Ludolfus, Gr. Amh. II. xvi. Omnino formam ejus et constructionem nondum satis mihi perspexisse videor.
61. ከጀመረ:] *Et e nube*. ከ:] præpositio præfixa, *Ex*. ጀመረ:] vid. sub n. 59.
62. ደሞፅ:] *Sonitus*. Nom. subst. Æthiopicum.
63. መጸ:] *Venit*. Ipsa radix.
64. አንደህ:] *In hunc modum*. Adverbium: Ludolfo አንደኝ:] quem vide, Lex. Amh. in voc.
65. ሲለ:] *Dicens*. Est pro ሲለ:] ad literam, *Cum diceret*. Accurate respondet Æthiopico አኝከ:] ደብለ:] De verbo ደለ:] autem vid. n. 28. 55; et de præfixa ስ: n. 12.
66. ይህ:] *Hic*. Pronomen demonstrativum, Ludolfo ይኸ:] De sequente voce ነው:] *Est*, vid. n. 47.
67. የሞወደው:] *Quem amo*. De የሞ:] relativo vid. n. 9. Deinde, ወደ:] est pro አወደ:] አ sexti ordinis pro more elisa, et ደ:] in ደ:] ob affixum ወ:] translatâ, ut in n. 55. አወደ:] autem est 1 pers. sing. fut. a rad.

- ፀፂፂ:** *Amavit.* (Lud. Gr. Amh. II. xi.) Pronomen **ፀ:** post relativum pleonastice ponitur, ut et in cæteris linguis Orientalibus.
68. **ልፂ:**] *Filius meus.* Nomen **ልፂ:** *Filius*, affixa 'e' quinti ordinis, quæ pronomen possessivum est, *Meus.*
69. **ሰሙት:**] *Audite eum.* 2 pers. plur. imperat. a rad. **ሰማ:** *Audiit*; cum affixo **ት:** quod Ludolfus neutrum esse dixit, sed masculinum etiam est, et, præcedente vocali ordinis quarti, femininum.
70. **ድንገተኛ:**] *Et repente.* Ex errore aut corruptione pro **ድንገተኛ:** Adverbium a rad. **ደንገጠ:** s. **ደንገፀ:** *Turbatus fuit.*
71. **ዙረው:**] *Circumcirca.* Adverb. a rad. **ዙረ:** *Circumquaque ivit, Obambulavit.* Adverbia autem sæpe adsciscunt in fine vocalem 'u,' aut literam **ው:** Vocalem 'u' observaverat Ludolfus (Gr. Amh. V. i. 10.)
72. **አዩ:**] *Respexerunt.* 3 pers. plur. præter. a rad. **አዩ:** (Lud. **ሐዩ:**) *Vidit.*
73. **ማፋፋኛ:** **አላዩኛ:**] *Et neminem viderunt.* Pronomen **ማፋ:** *Quis*, facit in accusativo **ማፋፋ:** Cum **ኛ:** suffixa significat, *Quilibet, Aliquis.* Deinde **አላዩኛ:** est pro **አልአዩኛ:** *Non viderunt.* Negativa **አል—ኛ:** ejusdem formæ est ac **አ—ኛ:** n. 56. et **አዩ:** sub numero proxime præcedente expositum videas. Constructio autem talis, *Quemlibet non viderunt*, pro, *Neminem viderunt*, in linguis Orientalibus satis nota est.
74. **ከየሱስ:** **ከብቻው:** **በቀር:**] *Nisi Jesum solùm.* Nomina **የሱስ:** et **ብቻው:** (n. 16. 23.) jam nota sunt. **በቀር:** adverbialiter usurpatur, plerumque cum præpositione **ከ:** Constructio autem et significatio ejus exemplis melius patebit. Matth. xi. 27. "Et nemo novit Filium **ከአብ:** **በቀር:** nisi unus Pater." Ita h. l. "Neminem viderunt **ከየሱስ:** **በቀር:** nisi unum Jesum;" et **ብቻው:** *Solùm*, non pleonasticum est, sed *Separatum, Sine comitatu*, significat. Denique, quando duo aut plura nomina substantiva in appositione occurrunt, aut substantivum cum adjectivo aut pronomine relativo concordante; si uni e substantivis præfigatur præpositio, ea plerumque cum cæteris substantivis, adjectivis aut relativis repetitur: unde in hoc loco **ከ የሱስ:** **ከ ብቻው:** Exempla passim occurrunt.
75. **ከርሳቸው:** **ጋራ:** *Undè cum illis.* **ከርሳቸው:** est pro **ከአርሳቸው:** elisâ **አ:** **አርሳቸው:** autem, (Ludolfo **አርሳቸ:**) pronomen personale 3 plur. *Illi.* De **ከ—:** **ጋራ:** vid. n. 39.

76. **ከተራራ:**] *De monte.* Nomen **ተራራ:** *Mons*, præfixa **ከ:** præpos.
77. **ሰወርዱ:**] *Cum descenderent.* Pro **ሰወርዱ:** 3 pers. plur. fut. a rad. **ወርዱ:** *Descendit.* De **ሰ** præfixa, vid. n. 12.
78. **ከለከለው:**] *Præcisè vetuit eos.* Ipsa radix **ከለከለ:** cum affixo **ው:** (n. 1.)
79. **ለማንም:አንደኛንረ:**] *Ut nemini dicerent.* **ለ:** Præpositio præfixa, Latinorum Dativum exprimens. De pronomine **ማን:** sequente forma negativa, vid. n. 73. Deinde habemus **አንደኛንረ:** pro **አንደኛንረ:** ubi **አንደ:** est conjunctio, *Ut:* **አ:** negativa: et **ደኛንረ:** 3 pers. plur. fut. a **ተኛንረ:** *Locutus est;* de quo n. 40.
80. **የደገዙ:**] *Quod viderant.* Pro **የደገዙ:** ubi **የ**—**ዙ:** est pronomen relativum in accusativo: **ደገ:** ab **ደገ:** *Vidit*, (ut n. 10.) et **ዙ:** affixum pronominale pleonasticum, de quo n. 5.
81. **የሰው:ልጅ:**] *Hominis Filius.* **የ:** genitivi nota est; **ሰው:** nom. subst. *Homo.* **ልጅ:** vid. sub n. 68.
82. **ከሙተኝ:**] *E mortuis.* **ከ:** præpositio jam nota: **ሙተኝ:** Pluralis Æthiopicus, a **ሙተ:** *Mortuus.*
83. **አስከፊህ:ድረስ:**] *Donec surrexerit.* **ተፈህ:** *Surrexit.* Conj. III. a rad. **ፈህ:** *Sustulit.* Cætera vide sub n. 10.
84. **ነገሪቱንም:**] *Et verbum ejus.* **ነገሪቱ:** *Verbum;* Substantivum formæ fœmininæ a **ነገር:** *id.* quod a rad. **ነገር:** *Narravit.* Vocalis ‘u’ pronomen affixum, *Ejus;* et **ን:** nota accusativi, quæ affixis postponi solet. (Lud. Gr. Amh. VI. iii. 13.)
85. **የዘዋወሩ:**] *Tenuerunt illud.* **የዘ:** est a radice cujus forma Amharica mihi nondum satis comperta est; sed sine dubio ab Æthiopico **አፃዘ:** (*Prehendit*) desumpta. Deinde affixum fœmininum ‘ât’ ad **ነገሪቱ:** referendum est. Affigendi ratio eadem ac in lingua Æthiopica, de qua Ludolfus Gr. Æth. I. ix. Canon x.
86. **ሲመራመሩ:**] *Dum dubitarent (Dubitantes).* De **ሲ:** et **ሲ:** præfixis vid. n. 12. 77. Radix Ludolfo est **መረመረ:** *Examinavit.* Forma **መራመረ:** seu potius **ተመራመረ:** forsan Conjug. octavæ Æthiopum respondet.
87. **ምንድር:**] *Quidnam.* Ita passim apud nostrum scribitur, sed vid. Ludolf. Lex. Amh. in voc. **ደር:**

88. **መገዛት** :] *Resurgere*. Infinitivus regularis nominascens a **ተገዛ** : (n. 83.)
Vid. Lud. Gr. Amh. II. xiv.
89. **እንደህሙስ** :] *Et in hunc modum dicentes*. Vid. n. 64. 65.
90. **ጠየቁት** :] *Interrogaverunt eum*. A rad. **ጠየቀ** : *Quæsivit, Interrogavit*;
cum **ት** : affixo.
91. **ለሞኝ** :] *Quare*: ut apud Lud. Lex. Amh. in voc. **ሞኝ** : sub **ማኝ** :
92. **ይሉ** :] *Dicunt*. 3 plur. præ. a verbo defectivo **ይለ** : *Dicat*; de quo n. 28. 55.
93. **ጻፏች** :] *Scribæ*. Pluralis a nomine **ጻፈ** : *Scriba*, a rad. **ጻፈ** : *Scriptit*,
Æthiopice **ጸሐፊ** : ut et apud Lud. in Lex. Amh.
94. **አስቀድሞ** :] *Priùs*. Ad literam, *Præveniente ipso*. Est enim infinitivus
participialis Conjugationis IV. (vid. n. 60.) a rad. **ቀደመ** : *Præcessit*; et
vocalis septimi ordinis (in **ሞ** :) affixum est Æthiopicum 3 pers. sing. In
lingua autem Amharica nonnisi cum infinitivis hujusmodi occurrit: alias
usurpatur **ው** : vel **ት** :
95. **ይመጣል** :] *Venit*. 3 pers. sing. præ. a rad. **መጣ** : *Venit*, quod et **መጸ** :
unde mox in eadem forma **ይመጸል** : scribitur.
96. **እርሱ** :] *Ille*. Pronomen personale.
97. **ከዚ** :] *Autem*. Particula adversativa.
98. **መለሰ፡ አላቸውሞ** :] *Respondit et dixit iis*. Vid. supra, n. 1. 42.
99. **ሁሉንም** :] *Et omne*. Accusativus ab **ሁሉ** : *Omnis*; Ludolfo **ኹሉ** : et
ኹሉ ::
100. **ያቀናጥል** :] *In rectum restituit*. 3 pers. sing. præ. ab **አቀናጥ** : quod in
Conj. II. est. Quædam enim verba secundæ Conj. longam vocalem in
secunda aut tertia radicali adsciscunt. Formam autem radicis nondum
definire possum, seu sit **ቀኝ** : **ቀኝኝ** : seu **ቀኛ** :.
101. **እንደ፡ተጻፈሞ** :] *Et quemadmodum scriptum est*. **እንደ** : vid. in n. 35.
ተጻፈ : est præteritum Conj. III. a rad. **ጻፈ** : *Scriptit*; de qua n. 93.
102. **በሰው፡ልጅ** :] *De Filio Hominis*. Est pro **በሰው፡ልጅ** : elisa, ut
videtur, **የ** : ut in n. 5. Deinde **በ** : est præpositio, *In, De*. Cætera videas
in n. 81.
103. **መከራ** :] *Afflictionem*. Vid. Ludolf. Lex. Amh. et Æthiop. in voc.
Nota autem quod omissa sit **ኝ** : accusativi, quod quidem sæpius fit tam in
Amharicis quam in Æthiopicis nominibus. Ludolf. Gr. Amh. VI. i. 5.

104. **አንደቀበል**:] *Quòd sustenturus sit.* **አንደ**: Conjunctio, **ደቀበል**: 3 sing. fut. a **ተቀበለ**: *Accepit*, Conj. III. a rad **ቀበለ**::
105. **አንደኗቅዋ**:] *Et quòd spernendus sit.* Eodem prorsus modo resolvendum, quo proxime præcedens. Rad. **ኗቅ**: *Sprevit.*
Vocem sequentem **አደገ**: vid. sub n. 45.
106. **ነር፡ገ፡**] *Sed.* Nomen **ነር**: *Res*, peculiari modo cum particula **ገ፡** (n. 97.) componitur. Ambæ simul particulam adversativam, *Sed*, efficiunt. At **ነር፡ገ፡** in clausulæ initio usurpatur: **ገ፡** verbis postponitur. **አላትኋሁ**: vid. sub n. 3.
107. **ፈጽዋ**:] *Omnino.* Infinitivus participialis adverbiascens (n. 60.) affixo 'o' (n. 94.) a rad. **ፈጽመ**: *Perfecit*, q. d. *Perficiendo eo*, hinc *Perfectè, omnino.*
108. **መጣ**:] *Venit.* Ipsa radix.
109. **ወደደትንዎ፡ሁሉ**:] *Et omne quod (quæcumque) voluerunt.* **ዎ—ን**: est relativum in accusativo, ut in n. 80. **ወደደ**: a rad. **ወደደ**: *Voluit, Amavit.* **ት**: affixum 3 pers. abundans, de quo n. 5. **ሁሉ**: *Omne*, ut in n. 99.
110. **አደረጉበት**:] *Fecerunt in eum.* De verbo **አደረገ**: in n. 34. diximus. **በት**: autem compositum est e præpositione **በ**: *In*, et affixo **ት**: *Eum*. Præpositiones enim cum affixis personalibus junctim verbis annectuntur.
111. **ስለርሱ**:] *De eo.* Pro **ስለ**: **አርሱ**: (n. 96.)
Voces proxime sequentes jam expositæ sunt.
112. **ደቆ፡መዛመርቱዎ**:] *Et discipulos ejus.* **ደቆ**: contractum est e **ደቂቆ**: *Parvus*; et **መዛመርት**: Plur. Æth. *Psalmi*. Ad literam ergo est, "*Pueri Psalmorum*, hinc, *Discipuli*, quia pueri Habessini a Psalmis Davidis initium legendi et discendi faciunt." Lud.
113. **አየ**:] *Vidit.* Ipsa radix. Lud. **ሐየ**: ut supra diximus.
114. **በዙርዖቸው**: *Circum eos.* Adverbium **ዙርዖ**: *Circumquaque*, est a rad. **ዙረ**: *Circum ivit, Obambulavit.* Cum præpos. **በ**: compositum est, ut **በኋላ**: (n. 14.) et alia. Deinde **ቸው**: affixum, de quo sæpius diximus.
115. **ሲጠይቁቸው**:] *Interrogantes eos.* Ad literam: *Dum interrogarent eos.* Pro **ሲጠይቁቸው**: a rad. **ጠየቀ**: *Interrogavit, Quæsivit.* De **ሲ**: præ-

fixa, vid. n. 12. 77, et de ratione affigendi in fine pronomen, n. 85; et ibi citatum Ludolfum.

116. **PHLPZ: 2H90:**] *Et illo tempore.* Formam pronominis **PHLPZ:** nondum certo definire possum, habet autem præfixam, ut videtur, **P:** genitivi. Deinde **2H:** nomen Æthiopicum, *Tempus*.
117. **9PT: 2H:**] *Cum videbant eum.* Ad literam, *In tempore quo eum videbant;* de qua forma Ludolfus, Gr. Amh. VI. v. 1. **9PT:** autem pro **9APT:** et **APT:** ab **AP:** *Vidit*, affixo **T:**
118. **9Z7M:**] *Commoti sunt.* Rad. Æthiop. **9Z7A:** **A:** in **M:** mutato (n. 12.)
119. **9PC90:**] *Et eum versùs.* E **9P:** præpos. et pronomine **9C9:**
120. **9T90:**] *Festinantes.* Infinitivus participialis a **9M9:** *Festinavit.* Notandum autem, quòd hujusmodi infinitivus, ut in 3 pers. singulari (n. 94.) ita et in plurali, peculiare affixum habeat; scil. **9:**, vocali præcedente in primum ordinem translata: fit enim **9T9:** *Festinans ille:* **9T90:** *Festinantibus illi.*
121. **9P:**] *Iverunt.* A rad. **9P:** (Ludolfo **9P:**.) *Ivit.*
122. **9T9T90:**] *Et salutaverunt eum.* **9T9T:** significat, *Salutavit*, et de pluribus, *In unum convenerunt.* Hæc verba, **9T9T:** in secunda conjugatione, **9T9T:** in tertiâ, formæ rarioris sunt, ut notavit Ludolfus. Conferri tamen possint **9P9T:** (n. 100) et similia.
123. **9T9A9U:**] *Quæritis.* 2 pers. plur. præsentis a defectivo **9:** *Voluit*, quod apud Ludolfum reperias.
124. **9NC9T90:**] *Ex illis.* Pro **9NC9T90:** ut n. 75.
125. **9NH90:**] *Et e populo.* **9NH9:** nom. Æthiop. *Populus.* Notandum autem affixum ‘u,’ quod aliquando pronominale est, ut supra n. 84. hic autem, ut et passim, nominibus otiose adjungitur, ut **T:** verbis (n. 5.) In sequente **9Z9:** *Unus*, simile prorsus habes exemplum.
126. **9P9T:**] *Ad te.* Pro **9P:** **9ZT:**
127. **9SM9U9T:**] *Adduxi eum.* 1 pers. sing. præteritum. (scripsisset Ludolfus **9SM9U9:**) ab **9SM9:** *Adduxit*, Conj. II. a rad. **SM9:** *Venit.*
128. **9NC90:**] *Et in eo.* Pro **9NC90:**

129. **ፆፃፃፍገር:**] *Qui non loquitur*: scil. *Mutus*. **ፆፃ**: pro **ፆፃአ**: ut in n. 9. Deinde negativum per **አ**: solum, sine **ፃ**: postfixo exprimitur, quod et alias sæpe fit. De ipso autem verbo **ፆፍገር**: non dubito quin per errorem scriptum sit pro **ፆፍገር**: quæ forma in simili locutione infra adhibetur. Occurrit etiam supra, n. 79.
130. **ጌጌ:**] *Dæmon*. Nomen Æthiopicum.
131. **አለበት:**] *Est in eo*. **በት**: Affixum, vid. supra n. 110. Hic autem pleonasticè venit, quia jam dictum est **በርሱ**:
132. **ካገኘው:ሁሉ:ስፋራ:**] *Ubicunque invenerit eum*. Ad literam: *Ex omni loco in quo invenerit eum*. **ስፋራ**: *Locus*, est a rad. **ስፋረ**: *Mensus est*. Deinde **ካገኘው**: est pro **ካአገኘው**: verbum autem **አገኘ**: *Invenit*, secundæ Conjugationis est. In prima mihi nondum occurrit.
133. **ፆጥለዋል:**] *Allidit eum*. 3 pers. sing. præ. a **ጣለ**: *Projecit*, Ludolfi paradigmati quidem non prorsus congruens. Pronomen autem **ው**: *Eum*, non *affixum* est, sed ante literam formativam *insertum*, quod in præsentem fieri solet. (Vid. Lud. Gr. Amh. VI. iii. 5.)
134. **ፆራገጠዋልፃ**: *Et facit eum jactare pedes*. 3 pers. sing. præ. inserto **ው**: ut in numero præcedente. Radix autem **ራገጠ**: s. **ራገጸ**: est *Calcitravit*, *Conculcavit*, unde Conj. II. **አራገጠ**: formæ Conj. X. Æthiopicæ **አስተራገጸ**: quod “de vexatione quadam Diabolica accipitur.” Lud. Lex. Æthiop. in voc. In Græco est ἀφρίζει, at in loco parallelo Luc. ix. 39. παραράσσει μετὰ ἀφροῦ.
135. **ጥርሱጌፃ**:] *Et dentes ejus*. Accusativus cum affixo a **ጥርስ**: *Dens*, *Dentes*.
136. **ፈፋጪል:**] *Frendere facit*. 3 pers. sing. præ. ab **አፋጪ**: Conj. II. a rad. **ፈጪ**: *Contrivit*, *Moluit*. De longa vocali in secunda Conj. vid. n. 100.
137. **ፈረፋፃ**:] *Et exaruit*. Ipsa radix.
138. **ፈፋ: መዛሙርትከጌፃ**:] *Et discipulos tuos*. Ut in n. 112. sed additur affixum **ከ**: *Tuus*, quod ob **ጌ**: accusativi in **ከ**: transfertur. Ista autem mutatio sæpenumerò negligitur.
139. **አልጎኙ**:] *Dixi eis*. **አልሁ**: 1 pers. sing. præ. ab **አለ**: *Dixit*. Forma quidem regularis esset **አለሁ**: sed hoc et in aliis quibusdam verbis ita variatur. De mutatione **ሁ**: in **ጎ**: ut affixum recipiat, vid. n. 3.

140. **ፆወጡት፡ዘኒድ፡**] *Ut ejicerent eum.* **ፆወጡ፡** 3 pers. plur. fut. ab **አወጣ፡** Conj. II. a rad. **ወጣ፡** s. **ወፃ፡** *Exiit.* **ዘኒድ፡** Conjunctio postposita, *Ut.*
141. **አልቻሉዋዋ፡**] *Et non potuerunt.* **አል**—**ዋ**፡ est negativi forma, et posterior **ዋ**፡ Conjunctio, *Et.* Deinde **ቻሉ፡** a rad. **ቻለ፡** *Potuit.*
142. **መለሰለት፡**] *Respondit ei.* **መለሰ፡** Ipsa radix. **ለት፡** *Ei,* affixum est ejusdem formæ cum **በት፡** *In eum.* n. 131.
143. **አላኝት፡**] *Vos.* Pronomen personale, quod et **አላኝተ፡** scribitur.
144. **ፆላመኝ፡**] *Incredula.* Ad literam, *Quæ non credidit.* Pro **ፆአልአመኝ፡** ubi **ፆ**፡ relativum est, **አል**፡ negativum (omissa **ዋ**፡ finali) et **አመኝ፡** ipsa radix, *Credidit.*
145. **ዘር፡**] *Generatio.* Ab Æthiopico **ዘርዕ፡** *Semen.*
146. **አስከ፡መቸ፡**] *Quamdiu?* Ad literam, *Usque ad quando?*
147. **ከላኝት፡ጋራ፡**] *Una cum vobis (Apud vos).* Vid. n. 39. et 143.
148. **አኖራለሁ፡**] *Maneo.* 1 sing. præ. a rad. **ኖረ፡** *Fuit, Mansit.*
149. **አስከ፡መቸስ፡**] *Aut quamdiu.* Vid. supra n. 146. Conjunctio autem **ስ፡** postfixa aliquando sensum particulæ *Aut* gerit, quamvis et alias quoque significationes habeat.
150. **አስከመቸኝአለሁ፡**] *Sustineo vos.* 1 sing. præ. a **ተስከመ፡** *Portavit, Sustinuit,* Conj. III. a rad. **ስከመ፡** quæ in hac Conjugatione usitatior est. Æthiop. **ሰከመ፡** *Tulit, Portavit.*
151. **ወደኔ፡**] *Ad me.* Pro **ወደ፡አኔ፡** ubi **ወደ፡** præpositio est, et **አኔ፡** pronomen personale, *Ego.* Cum præpositionibus enim pronomina personalia, non affixa, usurpantur, quoties integra vocabula efficiunt.
152. **አዋጽት፡**] *Adducite eum.* 2 pers. plur. imperativi, cum affixo ab **አመጸ፡** Conj. II. a rad. **መጸ፡** *Venit.*
153. **ወደርሱዋ፡**] *Et ad eum.* E **ወደ፡** et pronomine **አርሱ፡** Vid. n. 151.
154. **አቆረቡት፡**] *Adduxerunt eum.* In Conj. II. a rad. **ቆረቡ፡** *Appropinquavit.*
155. **ባዎዋ፡ጋዜ፡**] *Et cum videbat eum.* Pro **ባአዎዋ፡ጋዜ፡** De locutione **ባ**—**ጋዜ፡** verbo interposito, vid. n. 117. Deinde **አዎ፡** *Vidit,* ipsa radix, cum affixo **ወ፡**
156. **ፆዚፆኝ፡ጋዜወኝ፡**] *Eo tempore (Tunc).* De pronomine **ፆዚፆኝ፡** sub n. 116. diximus. Hic vero cum nomen **ጋዜወኝ፡** in accusativo sit, forsitan et **ኝ፡**

finale etiam in pronomine eundem casum denotat. Deinde ad nomen **ጊዜ**: affixum est **ው**: otiosum, ut alias 'u' (n. 125.); cum vocalis longa in **ዜ**: aliam vocalem 'u' non admittat.

157. **ጠለው**:] *Allisit eum.* Vid. sub n. 133.

158. **አዋራገጠ**:] *Repetitis vicibus divexans.* Verbum **አራገጠ**: supra habes, n. 134. Particula autem **አዋ**: (**አዋ**: Ludolfo, quem vide) eam fere vim habet, quam in vertendo expressi. Verbis in præterito præfigitur, sensus autem Latine commodius per participium exhibetur.

ጊዜ: Vid. n. 130, 125.

በምድር:አዋም: n. 33.

159. **ወደቀ**:] *Cecidit.* Ipsa radix.

160. **አረፋቱንም:ደደፋቅ:ጀመረ**:] *Et cæpit spumam emittere.* **አረፋት**: (Ludolfo **ሐረፋ**:) *Spuma*, est in accusativo, cum otiosa 'u.' **ደደፋቅ**: 3 sing. fut. a rad. **ደፋቅ**: (Ar. دفق) *Effudit.* **ጀመረ**: (Lud. **ዝመረ**:) *Cæpit.* Ipsa radix. Constructio futuri aut subjunctivi pro Latinorum infinitivo post **ጀመረ**: et alia ejusmodi verba, e dialectis cognatis nota est.

161. **አባቱንም**:] *Et patrem ejus.* Nomen **አባ**: *Pater*, cum affixis poscit **ት**: epentheticum, unde **አባቱ**:, et **ን**: accusativi nota est. Notandum autem, quòd et **አባት**: absolutum reperi.

162. **ከስንት:አመት:ጀምሮ**:] *A quo tempore?* Ad literam, *A quot annis incipiendo?* Ita semper exprimitur Amharice phrasis Latina, *Inde a*, scil. per **ከ**—: **ጀምሮ**: vel **ጀምራ**: &c. prout res poscit. Ut mox, **ከሐፃንነቱ:ጀምሮ**: *Inde a pueritia ejus.* Jam vero **ከ**: præpositio est, *Ab, Ex*: **ስንት**: interrogativum, *Quot? Quantum?* **አመት**: *Annus*, Ludolfo accuratius **ዓመት**: quæ forma est Æthiopica. Denique **ጀምሮ**: est infinitivus participialis cum affixo 3 pers. sing. (n. 60. 94.) a rad. **ጀመረ**: *Incepit.*

163. **አገኘው**:] *Venit in eum.* Verbum **አገኘ**: *Invenit*, supra habes, n. 132.

164. **ይኸ**:] *Hoc.* Pronomen, quod et **ይኸ**: scribitur, unde supra, solita mutatione, **ይህ**: n. 66.

165. **ከሐፃንነቱ:ጀምሮ**:] *Inde a pueritia ejus.* Nomen **ሐፃንነት**: *Pueritia*, est ab **ሐፃን**: *Infans.* Cætera vide sub n. 162.

166. **ብዙ:ጊዜም**:] *Et multoties.* **ብዙ**: est pro Æthiopico **ብዙኝ**: *Multus*: **ጊዜ**: *Tempus*, ut in n. 116. etiam pro Latino *Vices* ponitur.

167. **ወደሰት:]** *In ignem.* Præpositio **ወደ:** cum nomine Æthiopico **አሰት:** *Ignis.*
ጣለው:] vid. n. 133. 157.
168. **ውኃሞ:]** *Et aquam.* Nomen **ውኃ:** *Aqua*, cum conjunct. **ሞ:**
169. **ለገለው:]** *Ut interficeret eum.* Pro **ለደገለው:** ubi **ለ:** est conjunctio inseparabilis, *Ut:* et radix **ገለ:** (quod et **ገደለ:**) *Interfecit.*
ነገር:ገኝ: vid. in n. 106.
170. **ይቻላህ:አንድ:ሆኝ:]** *Si possibile est tibi.* **ይቻላ:** in futuro a **ተቻላ:** *Possibile fuit*, Conj. III. a **ቻላ:** *Potuit* (n. 141). **ህ:** affixum 2 personæ, quod magis regulariter **ኸ:** scribitur. **አንድ:ሆኝ:** s. **አንድሆኝ:** (Ludolfo **አንድሆኝ:**) conjunctio postpositiva, *Si.* Notandum autem quod vox posterior **ሆኝ:** interdum per personas variatur, quasi verbum esset; ut mox, **አንድ:ሆኝህ:** in 2 pers. unde suspicor eam pro **ሆኝ:** *Fuit*, poni; ut **ነገር:** pro **ነገረ:** (n. 60). Proinde dicendum est conjunctionem **አንድ:** cum verbo **ሆኝ:** compositam peculiarem vim habere, *Si*, q. d. *Si sit ut—*.
171. **አርድ:]** *Adjuva nos.* Imperativus a **ረድ:** *Adjuvit*, cum affixo **ኝ:** *Nos.* Litera **አ:** autem in hac radice aliquando præfixa reperitur, ut **አርድተ:** *Auxilium*, apud Ludolfum in Lex. Amh.
172. **አዘአንሞ:]** *Et miserere nostri.* Imperativus a rad. **አዘ:** (Lud. **ሐዘ:**) *Contristatus est.* **አን:** *Nobis*, affixum cum præpositione compositum, **ን:** in **ኝ:** mutatâ ob sequentem **ሞ:** Notandum autem quod cum affixis primæ et secundæ personæ scribatur præpositio **ለ:** pro **ለ:**, ut **ለኸ:አን:** non **ለኸ:** **አን:** quoties verbo conjunctim affiguntur. Ita quoque **ብ:** pro **በ:**
173. **ተመኝ:ዘንድ:]** *Ut credas.* **ተመኝ:** 2 pers. sing. fut. a **መኝ:** Conj. III. (**አ** absorptâ) a rad. **አመኝ:** *Credidit.* **ዘንድ:** Conjunctio postposita, *Ut.*
174. **ተቻላ:አንድ:ሆኝህ:]** *Si possis.* **ተቻላ:** 2 pers. sing. subjunct. a **ቻላ:** *Potuit.* De **አንድ:ሆኝህ:** vid. n. 170. Notanda autem in hac clausula verborum inversio, *Credas ut possis si:* pro, *Si possis credere.*
175. **ይቻላ:]** *Possibile est.* 3 pers. sing. præ. a **ተቻላ:** de quo sub n. 170.
176. **ለሚመኝ:]** *Ei qui credat.* Pro **ለሞደመኝ:** Vid. n. 9. 55. Verbum autem est **መኝ:** de quo n. 173.
ዋደኝ:ዘሞ: vid. n. 116. 156.

177. **፪ኹ፡**] *Exclamavit.* Ipsa radix.
178. **ፆብላቴኛው፡**] *Pueri.* Nomen **ብላቴኛ፡** *Puer*, præfixâ **ፆ፡** genitivi. De otiosa **ው፡** finali vid. n. 156.
De nomine **አባት፡** vid. n. 161.
179. **አያለቀሰ፡**] *Fletum ciens.* **አለቀሰ፡** *Planxit*, est in Conj. II. a rad. **ለቀሰ፡** quæ mihi nondum occurrit. Vim autem particulæ **አያ፡** jam exposuimus, n. 158.
180. **ጌት፡ሆይ፡**] *O Domine!* **ጌት፡** (Lud. **ጌት፡**) est proprie “famuli herum compellantis.” Lud. **ሆይ፡** Vid. sub n. 44.
181. **አሞኛለሁ፡**] *Credo.* 1 pers. sing. prææs. a rad. **አመኝ፡** *Credidit.* Est pro **አአሞኛለሁ፡**
182. **የሃይማኖቱኝ፡ድኅሞ፡**] *Fidei meæ languorem.* **ሃይማኖት፡** Nomen Æthiopicum, *Fides.* Vocalis autem quinti ordinis affixa pronomen est, *Meus, Mea*; et **ፆ፡** præfixa, nota genitivi. **ኝ፡** autem accusativi ad nomen **ድኅሞ፡** pertinet, sed notandum, quòd cum nomen in accusativo genitivum habeat præcedentem, transfertur **ኝ፡** accusativi et in fine genitivi affigitur. Simile quid et in verbis contingit, de quo Ludolfus, Gr. Amh. VI. i. 6. **ድኅሞ፡** autem est a rad. **ደከመ፡** *Lassus, Debilis fuit.*
183. **አገዛው፡**] *Adjuva eum.* Imperativus est, ut videtur; sed quænam sit radicis forma, dubito. Non memini me eam alibi legisse. Forsan ab Æthiopico **ገዛህ፡** *Ministravit.*
184. **ፆሰወችኝ፡መራወፍ፡** *Hominum concursum.* **መራወፍ፡** est ab Æthiopico **ተራወፈ፡** Conj. VIII. a rad. **ረዊጽ፡** *Currere*, Amh. **ረጸ፡** s. **ረጠ፡** *Cucurrit.* Habet autem formam infinitivi regularis, præfixa **መ፡** De loci constructione vide n. 182.
185. **አይቶ፡**] *Cum videret*: s. *Vidente eo.* Est infinitivus participialis a rad. **አየ፡** *Vidit*, cum affixo tertiæ personæ (n. 94). Hujus infinitivi forma in Biliteris talis est; ut **አይቶ፡** ab **አየ፡**, **ሰጥቶ፡** a **ሰጠ፡**, **መጥቶ፡** a **መጠ፡**
186. **ሮኩሱኝ፡ገኔኝ፡**] *Impurum dæmonem.* **ሮኩሱኝ፡** Accusativus a **ሮኩሰ፡** affixa ‘u’ otiosa, ut in n. 125. Substantivum autem **ገኔኝ፡** non habet **ኝ፡** accusativi, forsan ut vitetur literarum similium concursus.
Sequentia expeditu prompta sunt: de **ፆሞይኛ፡** vid. n. 129.
187. **ደኝቆሮ፡**] *Et surde.* **ደኝቆሮ፡** *Surdus*, adjectivum.

188. **አዘዘሁህ:**] *Jubeo te.* 1 pers. sing. præt. a rad. **አዘዘ:** *Jussit.* **ህ:** (quod et **ኸ:**) affixum secundæ personæ singularis.
189. **ኧ:**] *Ego.* Pronomen personale.
190. **ተወጣ:ዘጸድ:**] *Ut exeas.* **ተወጣ:** 2 pers. sing. fut. a rad. **ወጣ:** s. **ወፃ:** *Exiit.* **ዘጸድ:** sub n. 140. habes.
191. **ደገመህሞ:አትገባት:**] *Et rursus in eum ne ingrediaris.* **ደገሞ:** adverbium affixa personalia admittens, de quibus vid. n. 60. in fine, et ibi citatum Ludolfum. Hic vero cum verbum in secunda persona sit, affixum **ህ:** secundæ item personæ, additur. Deinde **ትገባ:** 2 pers. sing. subj. a rad. **ገባ:** *Intravit:* **አ:** conjunctio prohibendi, *Ne:* et **ት:** pronomen affixum, *Eum.*
192. **አጸድ:ሞተሞ:ሆኒ:**] *Et erat sicut qui mortuus est.* Rad. **ሞተ:** *Mortuus est.* Nihil præterea notandum, nisi relativi **የ:** omissio; de qua n. 5.
193. **አጆገ:ሰወች:**] *Multi homines.* Adverbium **አጆገ:** (n. 45.) hîc adjectivi vim habere videtur.
194. **አስኪሉ:ድረስ:**] *Donec dicerent, i. e. Usque adeo ut dicerent.* Est pro **አስኪሉ:ድረስ:** De **አስኪ—:ድረስ:** vid. n. 10. **ድሉ:** plur. a defectivo **ድል:** *Dicat* (n. 55.)
ፈጽሞ: vid. n. 107.
195. **አጆኝ:**] *Manum ejus.* Nomen **አጆ:** (Æthiop. **አዶ:**) *Manus,* cum affixo, et in casu accusativo.
የዘወ: vid. n. 85.
196. **አስፋወሞ:ተፋወሞ:**] *Et levavit eum, et surrexit.* Utrumque verbum a rad. **ፋወ:** (n. 83.) prius in Conj. IV. posterius in Conj. II.
197. **ቤትሞ:**] *Et domum.* Nomen Æthiopicum **ቤት:** *Domus.*
198. **በገባ:ጋዜ:**] *Cum intrâsset.* De **በ—:ጋዜ:** n. 117. **ገባ:** *Intravit.* Ipsa radix.
ደቀ:መዛሙርቱ: vid. n. 112. **ለብቸው:** vid. n. 23. **ጠየቁት:** vid. n. 90. **ለሞኝ:** vid. n. 91.
199. **አኛ:**] *Nos.* Pronomen personale.
200. **አልቻልንም:**] *Non potuimus.* 1 pers. plur. præt. a rad. **ቻል:** *Potuit,* cum negativo **አል—ም:** (n. 73.) **ኝ:** autem in **ኝ:** mutatur ob sequentem **ሞ:** ut n. 172. Talis autem mutatio non ubique observatur.
201. **አኛወጣው:ዘጸድ:**] *Ut educeremus eum.* **አኛወጣ:** est 1 pers. plur.

- fut. ab **አወጣ**: Conj. II. a rad. **ወጣ**: *Exiit*. De præformativa **ኧ**: in 1 plur. vid. n. 51.
202. **ኧኝጾህ:ፆለው:ዘመድ:]** *Genus quod est huiusmodi.* **ኧኝጾህ**: vid. n. 64. **ዘመድ**: Nomen Æthiop. *Familia*. **ፆለው**: est pro **ፆለው**: ubi **ፆ**: relativum, *Quod*; **አለ**: Rad. *Est* (n. 7.), et **ው**: affixum otiosum, ut aliàs **ት**: (n. 5).
203. **አይቻልም:]** *Non potest.* **አ**—**ም**: negativum efficiunt. Deinde verbum **ይቻል**: supra habes, n. 170.
204. **በጸሎትና:በጸም:በቀር:]** *Nisi precibus et jejunio solùm.* Nomina Æthiopica **ጸሎት**: *Preces*, et **ጸም**: *Jejunium*, utraque præpositionem **በ**: habent præfixam. **ና**: autem conjunctio est quæ plerumque ad connec-tenda duo vocabula ejusdem formæ inservit, et priori ex iis affigitur. De **በቀር**: vid. n. 74.
205. **ከዚያም:]** *Et inde.* E **ከ**: præpositione, *Ex*, et **ዚያ**: *Hic*.
206. **በገሊላም:አለፈ:]** *Et per Galilæam transierunt.* **ገሊላ**: nom. propr. *Galilæa*. **አለፈ**: Radix est (Ludolfo **ኧለፈ**;) *Transiit*.
207. **ማንም:ፆውቅ:ዘኝድ:አልወደደም:]** *Et neminem scire voluit.* Ad li-teram, *Aliquis ut sciret non voluit*. Vocum autem resolutio facilis erit, col-latis quæ sub n. 56. 73. dicta sunt.
208. **አስተውቆ:]** *Docens, s. Docendo.* Infinitivus participialis cum affixo 3 pers. (n. 60. 94.) ab **አስተውቆ**: *Docuit*, Conj. IV. a rad. **አወቆ**: (Lud. **ሀወቆ**;) *Scivit*.
209. **ብልዋቸው:ነበርና:]** *Nam dicebat iis.* **ብልዋቸው**: videtur esse in-finitivus participialis, sed minus regulariter, a **ባለ**: *Dixit* (Lud. **ባህለ**;) cum affixo 3 pers. plur. (n. 1.) De voce **ነበር**: et ejus construc-tione, vid. n. 60. Deinde **ና**: conjunctio postposita, ad finem clausulæ, sig-nificat, *Nam, Quoniam*. Aliàs copulativa est, ut n. 204.
- ፆሰው:ልጅ:** vid. sub n. 81.
210. **ይሰጣል:]** *Tradetur.* 3 pers. sing. præ. Conj. III. a **ሰጠ**: *Dedit*. Tem-poris istius *præsentis* vim nondum satis accurate definire possum. De eo plenius dicetur sub n. 282. infra.
211. **በሰው:እጅ:]** *In hominis manum.* Pro **በፆሰው:እጅ:**, **ፆ**: genitivi pro more elisa, ut in relativo etiam accidit. (n. 5. 102.)

212. **ይገሉታሉዎ፡]** *Et occident eum.* 3 pers. plur. præs. inserto pronomine **ት፡** a rad. **ገለ፡** (quæ mox **ገደለ፡** scribitur) *Occidit.* Notandum autem, quòd tertia persona pluralis in præsenti, quoties pronomina inserta recipit, vocalem suam finalem ‘u’ rejicit a formativâ **ሉ፡** in ultimam radicalem; unde a **ይገሉሉ፡** formatur **ይገሉታሉ፡**, non **ይገሉታሉ፡**.
213. **በሶስተኛ፡]** *In tertio.* **ሶስተኛ፡** Ordinalis a **ሶስት፡** *Tres.*
214. **ይህኛ፡ነገር፡]** *Hoc verbum.* **ይህኛ፡** accusativus peculiari modo formatus a pronomine **ይህ፡** s. **ይኸ፡** *Hic.* Deinde nomen **ነገር፡** accusativi notam non habet, de qua omissione vid. n. 103.
215. **አላስተዋሉዎ፡]** *Non intellexerunt.* **አሉ—ዎ፡** negativum efficiunt. Deinde verbum **አስተዋለ፡** s. **አስተዋሉ፡** quartæ Conjugationis formam habet, sed origo ejus mihi nondum comperta est.
216. **ይጠይቁትዎ፡ዘኝድ፡ፈረ፡]** *Et eum interrogare timuerunt.* Ad literam, *Et timuerunt ut eum interrogarent.* Verborum resolutio facilis; radices autem **ጠየቁ፡** et **ፈረ፡** supra habes, n. 90. 58.
217. **ቆራርናሆዎ፡]** *Capharnaum.* Nomen loci.
218. **ሳለ፡]** *Dum esset.* Pro **ሰአለ፡** Rad. **አለ፡** *Est, Fuit.*
219. **ዎኝ፡]** *Quid.* Pronomen interrogativum.
220. **ተስቡ፡ነበራችሁ፡]** *Disputabatis.* **ተስቡ፡** 2 pers. plur. fut. **አ** absorptâ, a rad. **አሰበ፡** (Lud. **ሐሰበ፡**) *Cogitavit.* **ነበራችሁ፡** 2 plur. præter. a **ነበረ፡** *Fuit*, de cujus constructione vid. n. 28. 40.
221. **በመኝገድ፡]** *In via.* **በ፡** *In.* **መኝገድ፡** nomen Æthiop. a rad. **ነገደ፡** *Peregrinatus est.*
222. **እርሱ፡በርሳችሁ፡]** *Inter vosmetipsos.* Est peculiaris constructio pronominis **እርሱ፡** *Ille*, quod quasi per personas variatur. Dicitur enim **እርሱ፡በርሳችሁ፡** *Inter vosmetipsos* : **እርሱ፡በርሳቸው፡** *Inter semetipsos.*
223. **ዝማሉ፡]** *Tacuerunt.* Pro **ዝዎ፡አሉ፡** ex interjectione **ዝዎ፡** et rad. **አለ፡** *Dixit*, compositum. De hac phrasi autem vid. n. 28.
224. **ይሉ፡ነበርኛ፡]** *Nam loquebantur.* **ይሉ፡** plur. a **ይለ፡** *Dicat*; (n. 28.) **ነበር፡** pro **ነበረ፡** plerumque ponitur, sed hîc, ut videtur, pro **ነበረ፡** nam aliàs constructio sub n. 28. 40. 220. exposita, non constat.
225. **ከርሳቸው፡ማኝ፡ይበልጣል፡]** *Quisnam ex illis major esset.* **ይበልጣል፡** 3 pers. sing. præs. a rad. **በለጠ፡** s. **በለጸ፡** *Major fuit.*

- Verbum proxime sequens **ተቀመጠ**: *Consedit*, vid. in n. 49.
226. **አሦራ:ሁለቱን**:] *Duodecim*. Scribit Ludolfus **ሀሦራ:ኑለ ት**: Deinde **ን**: nota accusativi est, et 'u' otiosa, ut n. 125.
227. **ጸራቸው**:] *Appellavit eos*. Ipsa radix, cum affixo **ቸው**:
228. **ማንሞ:ቢወድ**:] *Si quis cupiat*. **ማን**: *Quis*, **ሞ**: habet postfixum ubi *Aliquis* significat, ut in n. 73. dictum. Deinde **ቢወድ**: est pro **ብወድ**: 3 sing. fut. a rad. **ወደደ**: *Amavit, Cupiit*. De **ብ**: prae fixo vid. n. 49.
229. **በፊት:ይሆን:ዘንድ**:] *Ut sit prior*. **በፊት**: *In fronte*, i. e. *Prior*, a nomine Æthiopico **ፊት**: *Facies*. **ይሆን**: 3 pers. sing. fut., ut mox **ይሆን**: 3 sing. subjunct., a rad. **ሆን**: *Fuit*. (Lud. **ኑን**.)
- ከሁሉ:በኋላ**: *Post omnes*. Vid. n. 99. 14.
230. **ሉሊ**:] *Famulus*. Nomen substantivum.
231. **ከፃንሞ**:] *Et infantem*. Nomen Æthiopicum.
232. **ወሰደኛ**:] *Cepit et —*. Ipsa radix, cum conjunctione **ኛ**: de qua in n. 204.
233. **በማኸለቸው**:] *In medio eorum*. **ማኸለ**: (quod et **መኸለ**;) est ex Æthiop. **ሞኸለ**: *Medium*.
234. **አቆመው**:] *Statuit eum*. Conj. II. a rad. **ቆመ**: *Stetit*.
235. **በብብቱሞ:አደረገው**:] *In sinum suum imposuit eum*. Nomen **ብብት**: *Sinus*, ut videtur, alibi nondum occurrit. Verbum **አደረገ**: *Fecit*, (n. 34.) aliquando sensum habet *ponendi, statuendi*: q. d. *Fecit ut illic esset*, pro, *Illic posuit*.
236. **ሞረቀበለሞ**:] *Quicumque recipiat*. De forma **ሞረ**: vid. n. 9. 55. et de verbo **ተቀበለ**: n. 104. **ሞ**: affixa relativo **ሞ**: sensum indefinitum tribuere videtur, ut Latinum *-cunque*. Sic et in **ማንሞ**: n. 228.]
237. **ከለዚህ:ከፃኖት**:] *Ex hisce infantibus*. Pronomen est **ኦለዚህ**: *Hi, isti*, e formis Æthiopica et Amharica compositum. **ከፃኖት**: plurale Æthiopicum, a nomine **ከፃን**: n. 231.
- አንደኛ**: *Unum*. Vid. n. 125. in fine.
238. **በስሜ**:] *In nomine meo*. **ስሞ**: *Nomen*, cum prae pos. **በ**: et affixo 1 pers. Mox cum affixo 2 pers. **በስሞህ**:
- ፈጽሞ**: vid. sub n. 107.
239. **ተቀበለኝ**:] *Recepit me*. (n. 104.) **ኝ**: affixum verbale 1 pers. sing.

240. **ኧኔ፤**] *Me.* Accusativus pronominis **ኧኔ**: *Ego.*
241. **ፆላከኝ፡ኧኝ፤**] *Sed eum qui misit me.* **ላከ**: (Lud. **ለአከ**;) *Misit*: ipsa radix. **ኧኝ፤**: conjunctio postposita, *Sed.*
መለሰለት: vid. n. 42. 110. **ኧኝ፤**: n. 64. **ሲላ**: n. 65. **መመስር**:
ሆይ: n. 44.
242. **አዋ፤**] *Vidimus.* 1 pers. plur. præter. a rad. **አዋ**: *Vidit.* Apud Ludolfum forma est **አዋ፤**:
243. **ሰይጣናት፤**] *Dæmones.* Pluralis Æthiop. cum **፤**: accusativi a **ሰይጣን**: *Satan.*
244. **ሲዋጣ**:] *Ejicientem (cùm ejiceret).* **ዋጣ**: 3 pers. sing. fut. ab **አዋጣ**: *Ejecit.* Conj. II. a **ዋጣ**: *Exiit.* Deinde **ሲ**: pro **ሰ**: scriptum est, ob sequentem **ዋ**: ut sub n. 10. exponitur, ubi **ሲ**: pro **ሰ**: habemus.
245. **ፆሚይከተለ፤**] *Qui non sequitur nos.* **ፆሚ**: vid. sub n. 9. Verbum est **ተከተለ**: *Secutus est.* Deinde **፤**: affixum 1 pers. plur. quod mox **፤**: scribitur in voce **አይከተለኝሞ፤**: Ubi nota etiam quod negativum per **አ**—**ሞ**: expressum sit, hìc autem per **አ**: solam. **፤** conjunctio illativa est, *Nam*, ut supra, n. 209.
246. **ከለከለ፤**] *Prohibuimus eum.* 1 pers. plur. præter. cum affixo, et mox **አትከለከለት**: *Ne prohibeatis eum*, 2 plur. subj. cum negat. et affix. a rad. **ከለከለ**: *Prohibuit, Præcisè vetuit.*
247. **ሚ፤ፆላ**:] *Nam nemo est.* Hæc duo vocabula, cùm inter se connexa sint, conjunximus, quamvis in contextûs serie, quæ paullo intricata est, separentur. **ፆላ**: verbum defectivum cum postfixo negativo **ሞ**: significat, *Non est*: (Æthiop. **አለሎ**;) cui additur **፤**: conjunctio. De pronomine **ሚ፤ፆላ**: jam dictum sub n. 73. 228.
ኃይለ: vid. sub n. 13.
248. **ኧዋሰራ**:] *In faciendo.* **ሰራ**: *Fecit*, ipsa radix. (n. 51.) De particula **ኧዋ**: vid. n. 158.
ፆሚ፤ፆላ: *Qui loquatur.* Conf. n. 129.
249. **በኔ**:] *In me.* Pro **በኧኔ**: Pronomen **ኧኔ**: habes sub n. 240.
250. **ክፋ**:] *Malum.* Adjectivum substantive acceptum.
251. **በላኝት፡ፆሚይህ፡ሁሉ፡ከላኝት፡ጋራ፡ፋው፤**] *Nam is in vos qui non insurrexerit, una cum vobis est.* Sensu loci ita exposito, verborum resolutio

facilis erit, collatis nn. 143. 9. 83. 39. 47. Tantum notandum quòd conjunctio *Nam* in *fine* clausulæ reperiatur, per 𐌺: expressa.

252. 𐌸𐌱:] *Poculum*. Ex Æthiopico 𐌸𐌱:

𐌱: vid. sub n. 168.

253. 𐌸𐌱𐌰:] *Qui vobis potum dederit*. Verbum 𐌸𐌱𐌰: *Potum dedit*, est in Conj. II. a rad. 𐌱𐌰: (nescio an 𐌱𐌰:) *Bibit*. Habet autem præfixum relativum 𐌸: et affixum personale 2 plur.

254. 𐌸𐌸𐌰𐌸:] *Quia Christo sitis*; i. e. *Quia ad Christum pertineatis*. Conjunctio 𐌸𐌸: verbo 𐌸𐌸: *Fuit*, præfixa, plerumque significat *Si* (n. 170.); hîc vero, *Quia*, *Quòd*. 𐌸𐌸: est 2 pers. plur. præter. 𐌸𐌸: 𐌸𐌸: vid. n. 2, 3.

255. 𐌸𐌸:] *Mercedem ejus*. Nomen subst. 𐌸𐌸: cum affixo 𐌸: quod in locum vocalis 'u' succedit, ob longam vocalem præcedentem.

256. 𐌸𐌸:] *Quòd non perdet*. 𐌸𐌸: est pro conjunctione 𐌸𐌸: elisa 𐌸: negativa. (n. 79.) Deinde verbum 𐌸𐌸: Ludolfo impersonale est et neutrum, *Periit*, sed interdum in sensu activo usurpari videtur, pro *Amisit*, *Perdedit*, undè evadet in Conj. III. 𐌸𐌸: *Periit*. Sed hæc certiùs aliquando, ut spero, cognoscemus.

257. 𐌸𐌸:] *Et qui abnegare fecerit*. 𐌸𐌸: Conj. IV. a rad. 𐌸: (Æthiop. 𐌸𐌸:) *Negavit*; pec. *Abnegavit fidem Christianam*.

𐌸𐌸: vid. n. 53. 125. 𐌸𐌸: 𐌸𐌸: n. 237. 𐌸: n. 249.

258. 𐌸𐌸:] *Eos qui credunt*. 𐌸: relativum est, 𐌸: nota accusativi; rad. 𐌸𐌸: *Credidit*; (n. 173.) 𐌸: autem affixum otiosum, ut in n. 5.

259. 𐌸𐌸:] *Melius est ei*. 3 pers. sing. præter. inserto pronomine 𐌸: (n. 133.) a verbo defectivo 𐌸: 1. *Voluit*, *Petiit*. 2. Impersonaliter, *Præstat*, *Expedit*.

260. 𐌸𐌸:] *Molæ lapidem*. Nomina duo substantiva, quorum prius in genitivo.

261. 𐌸𐌸:] *In collo ejus*. Ex 𐌸𐌸: (Lud. 𐌸𐌸:) *Collum*.

262. 𐌸𐌸:] *Imponens, s. Imponendo*. Infinitivus participialis a verbo Conj. II. 𐌸𐌸: *Fecit*, *Posuit*. (vid. n. 235. 60.)

263. 𐌸𐌸:] *In mare*. 𐌸𐌸: nom. subst. Æthiopice etiam et Arabice usitatum.

264. **ቢወድቅ:**] *Si projectus sit.* De præfixo **ቢ:** vid. n. 49. Radix est **ወድቅ:** *Cecidit, Projectus est.*
265. **አጅኸሞ:**] *Et manus tua.* Nomen **አጅ:** vid. sub n. 195. Pro affixo **ኸ:** scribuntur **ኸ:** et **ሀ:** sed omnia ejusdem sunt originis. **ኸ:** primi ordinis ante particulas postfixas plerumque invenitur.
266. **በተስተህ:**] *Si offendat te.* Radix Æthiopica est **ስሐተ:** *Aberravit;* et in Conj. IV. **አስሐተ:** *Seduxit, Scandalizavit:* unde forma Amharica **አስተ:** et in 3 pers. sing. fœm. fut. **ተስተ:**
267. **ቆረጣት:**] *Excide eam.* Imperativus cum affixo 3 pers. sing. fœm. a rad. **ቆረጠ:** (Lud. **ቆረጸ:**) *Secuit.*
268. **ይህልኸልኛ:**] *Nam melius est tibi.* Resolutionem videas sub n. 259, notando pronomen hîc secundæ personæ esse, et additam esse conjunctionem **ኛ:** Cæterum infixæ in præsentem ultimam radicalem aliàs in primum, ut in n. 259, aliàs in sextum ordinem transferunt. De his regulam generalem tradere adhuc non possumus.
269. **ሕይወት:**] *Vitam.* Nomen Æthiopicum.
270. **በትግብ:**] *Si (v. Ut) ingrediaris* (n. 49). 2 pers. sing. fut. a rad. **ገባ:** *Intravit.*
271. **ባንድ፡አጅ:**] *Cum una manu.* Pro **በአንድ፡አጅ:** Voces jam satis notæ.
272. **ሁለት፡አጅ፡ኣርህ:**] *Cùm sint tibi duæ manus.* **ኣርህ:** est Infinitivus Participialis a rad. **ኣረ:** *Mansit, Fuit:* cum pronomine **ህ:** affixo. Sed cum hujusmodi infinitivus per personas varietur, (n. 27.) in hoc loco terminatio pluralis esse debet, vel, si singularis, certe fœminina, ut ad **አጅ:** referatur, unde haberemus **ኣራህ:** pro **ኣርህ:** Mihi autem videtur, terminationem tertiæ pers. sing. masculinæ, cùm frequentioris sit usûs, ita invaluisse, ut sæpe pro fœminina et pro aliis personis, quasi invariabilis esset, scribatur. Id in voce **ደገሞ:** observavi. Legitur enim **ደገሞ:** *Ego etiam* — **ደገሞህ:** *Tu etiam* —, et tamen alibi **አኔሞ፡ደገሞ:** *Et ego etiam* — **አላንተሞ፡ደገሞ:** *Et vos etiam* —.

Hîc autem corrigendus est error qui sub n. 60. irrepsit. Dicendum est formam infinitivi participialis in loco isto esse **ሰውር:** in 3 pers. Deinde, vocalis ‘o’ in **ው:** resolvitur, ut vocalem quarti ordinis recipiat ob affixum **ተው:** *Eos* (n. 1.), de qua resolutione vid. n. 85. Dubito an unquam inveniat **ዋተው:** pro **ተው:** *absolute*, id est, ubi **ው:** ad litteras præcedentes non pertineat.

273. **ገሃዘሞ** :] *Gehenna*. Nomen Æthiopicum, e Græco.
274. **ከትሐይ** :] *Quàm ut eas*. **ከ** : conjunctio præfixa. Rad. **ሐይ** : *Ivit*. Notandum autem **ለ** : **በ** : **ከ** : præpositiones esse; **ል** : **ብ** : **ከ** : conjunctiones. Hæ igitur verbis præfiguntur ; illæ, nominibus. Excepto casu sub n. 172. memorato.
275. **ወደማጠፋ፡አሳት** :] *In ignem qui non extinguitur*. Est pro **ወደምጠፋ** : elisa **ፆ** : ut in n. 5. Cætera jam nota sunt. **ጠፋ** : *Extinctus est*, ipsa radix. Mox occurrit divisim, **ወደ፡ማጠፋው** : ubi etiam **ው** : otiosum additur, ut in n. 202.
276. **ትሉ፡ምደሞት** :] *Vermis qui non moritur*. **ትሉ** : est Ludolfi **ትሉህ** : *Vermis*, omissa gutturali et addito ‘u’ otioso. Deinde **ምደት** : a rad. **ሞት** : *Mortuus est*. Sensus autem hujusmodi esse debet, *Ubi vermis non moritur*, vel, *Cujus vermis non moritur*, pro, *Vermis qui* &c. Similem relativi usum habes in n. 32.
Idem in clausula sequente, **አሳትም፡ምደጠፋ** : notandum.
277. **አገርኸሞ** :] *Et pes tuus*. Nom. Æthiop. **አገር** : *Pes*. Vid. etiam n. 265. Vocabula quæ sequuntur supra petantur, n. 265——276.
278. **አንተ፡አንባሳ፡ሁዳ** :] *Tu cùm claudus sis*. **አንባሳ** : Ludolfo est **ሐንባሳ** : *Claudus*. **ሁዳ** : Infinitivus participialis cum affixo 2 pers. sing. a rad. **ሀደ** : *Fuit* (vid. n. 27).
279. **ዓይኛኸሞ** :] *Et oculus tuus*. Nom. Æthiop. **ዓይኛ** : *Oculus*.
280. **አውጣት** :] *Evelle eum*. Imperativus ab **አውጣ** : Conj. II. a rad. **ወጣ** : *Exiit*, addito affixo 3 pers. sing. fœm. quod ad nomen fœm. **ዓይኛ** : refertur. **መንገሠተ፡አገዚአብሔር** : vid. n. 11.
281. **በሳት** :] *In igne*. Pro **በአሳት** : quod ex **አሳት** : *Ignis*. n. 167.
282. **ይጣፋጣል** :] *Salitur*. 3 pers. sing. præ. a **ጣፋጠ** : s. **ተጣፋጠ** : (conjugationum enim formas et significationes in hoc verbo nondum certo definire potui) *Sale conditus est*. Tempus quod a Ludolfo “Præsens” appellatur, per præsens Latinum reddidi. De usu ejus certas tradere regulas nondum possum, sed plane Aoristus est, et quod dixit Ludolfus de Contingente Æthiopico, de Præsente etiam et Futuro Amharico merito dici possit : “ Propterea nos tempus illud, quia per se neque præsens neque futurum est, *Contingens* vocavimus ; quippe contingere potest, ut sensu poscente alterutrum esse possit ac debeat.”

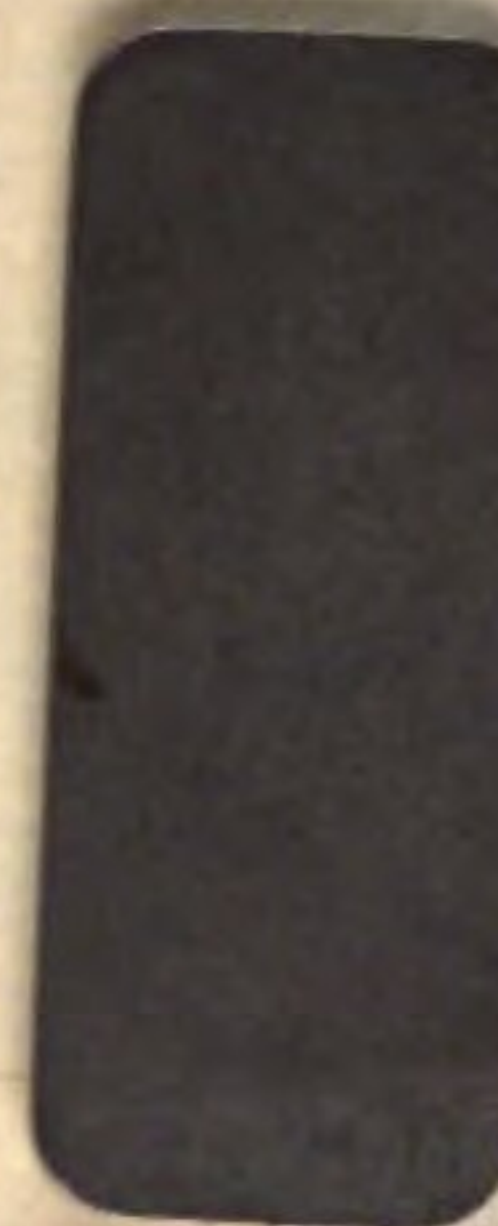
283. መሠዋዕትም:] *Et sacrificium.* Nom. Æthiop. a ሠዊዕ: *Sacrificare.*
284. በጤው:] *In sale.* Nomen ጤው: *Sal*, ab Æthiopico ጸው: idem.
285. ይሳለል:] *Salitur.* 3 pers. sing. præ. a ሳለ: ut videtur, quæ tamen radix mihi ignota est, nisi forsitan cum ሰለለ: *Exaruit*, cognationem habeat. መልካም: ነው: vid. n. 46. 47.
286. የሚጠፋጥ: ከሆነ:] *Cum insipidum devenit.* Ad literam, *Cum devenit quod non salitum est.* De የሚ: vid. n. 9. Deinde ጠፋጥ: formam habet futuri Conj. II. a ጠፋጠ: de quo sub n. 282. ከ: conjunctio præfixa est, *Cum*, *postquam*, de qua Ludolfus V. iii. 4. A ከ: (n. 274) forma et significatione differt. Notandum autem quod participia passiva Amharice ope relativi plerumque exprimantur, ut የተሰረዘ: *Qui benedictus est*, pro *Benedictus*: የተሠረ: *Quod vinctum est*, pro *Vinctum*: et pariter, የሚጠፋጥ: pro *Insidium*, q. d. *Insalutum*.
287. በምን:] *In quo? i. e. Quonam modo? Quonam instrumento?* Talem usum præpositionis በ: jam vidimus in n. 281. 284.
288. ሰውነታችሁ:] *Vosmetipsos.* A ሰው: *Homo*, formatur nomen ሰውነት: *Humanitas*, *Humana natura*, *Humana substantia*. Cum affixis peculiari modo usurpatur, dicitur enim, ሰውነትክ: *Substantiam tuam*, pro *Teipsum*; ሰውነታቸው: *Substantiam eorum*, pro *Seipsos*; unde et hîc ሰውነታችሁ: *Substantiam vestram*, pro *Vosmetipsos*.
- Constructio autem vocum ሰውነታችሁ: ጤው: ይሁን: obscurior est. Ad literam significant, *Vosmetipsos sal sit*. Equidem crediderim præpositionem በ: omissam esse, et legendum, በሰውነታችሁ: *In vobismetipsis*. Pronomina hujusmodi in casu nominativo adhuc non reperi; plerumque reciproca sunt.
- እርሱ: በርሳችሁም: vid. n. 222.
289. በሰላም: ተናገሩ:] *In pace colloquamini.* ሰላም: Nom. Æthiop. *Pax*. ተናገሩ: 2 pers. plur. Imperat. a ተናገረ: *Collocutus est*. (n. 40).

FINIS.

ERRATA.

The very near resemblance which some of the Ethiopic Characters bear to each other has caused the occurrence of most of the following typographical errors. It is hoped that they will be found generally unimportant.

Page 13, line 20, for	ዋደሙኝ :	read	ቀደሙኝ :
14, 4,	ኅሉ :		ኅሉ :
18, 26,	አብ ::		አብ :
19, 6,	መ :: ካኝ :		መካኝ :
20, 8,	ወደዋቆናተ :		ወደዋቆናተ :
— 9,	እረደስ :		እረደስ :
22, 27,	አኝዘ :		አኝዘ :
23, 7,	አሞላክ :		አሞላክ :
— 14,	ወኝጌላት :		ወኝጌላት :
37, 6,	ለእስጢፋኖስ :		ለእስጢፋኖስ :
42, 1,	እለአጥሳሞዋ :		እለአጥሳሞዋ :
— 4,	በባሐቲቶመ :		በባሐቲቶመ :
46, 16,	ዋወጡት :: ዘኝድ :		ዋወጡት : ዘኝድ :
57, 28,	መጭቶ :		መጥቶ :
64, 1,	እጆገ :		እጆገ :
68, 18,	ገኝ :		ገኝ :
71, 25,	ደፋጫ :		ደፋጫ :
75, 18,	ደካሞ :		ደካሞ :
79, 17,	ሞአካል :		ሞአካል :
84, 19,	ሰውኢተቸሁ :		ሰውኢተቸሁ :
18, note, 3,	and which		and respecting which
25, line 3, after	ረድሐት :	add	(so Ludolf writes the word.)
— 18, for	"ፀገገ	read	ፀገገ
33, 24,	seems		seem
66, 20, 25,	solum		solum
76, 11,	Conj. II.		Conj. III.



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Platt, Thomas Pell

A catalogue of the Ethiopic biblical manuscripts in the royal library of Paris, and in the library of the british and foreign bible society also some account of those in the Vatican library at Rome ; With remarks and extracts ; To which are added, specimens of versions of the new testament into the modern languages of Abyssinia and a grammatical analysis of a

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